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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, OCTOBER 28, 1843. VOL. XXII.—NO. 43.

For the Register.

THE BIBLE; THE BIBLE; WHAT IS THE BIBLE?

The Bible is the most extraordinary Book that ever appeared in the world. It is profoundly venerated by the most enlightened and powerful nations on earth. And what is more; it has been the source whence their superior elevation has been derived. The Bible has made them what they are. The Christian civilization is far above any other. And next to it, are the Mahommedan and the Jewish. And these, also, come from the Bible and are indebted to it for all *the good* and *the true* contained in them. Why is the civilization of Hindoostan, Burmah, China and Japan, inferior to the European and the American? The answer is; the latter have the *Bible*; but the former do not possess it. What was it which has, in the course of a thousand years, tamed and refined those fierce and barbarous nations that overturned the great Roman empire? It was Christianity. And Christianity came from the Bible. These are facts, that cannot be justly denied, or doubted, even by skeptics and disbelievers.

The Bible, then, contains something incomparable: some priceless pearl; some heaven-imparted truth; some man-redeeming virtue;—some salutary and saving power, which has, already, accomplished so much for good; and is capable of working out still greater wonders.—And what is this one incomparable thing? Is it some quality which pervades *the whole* Bible, from the beginning to the end of it? Such has been the popular belief, which has attached *infallibility* to every sentence and every word, contained between the covers of the Bible. But it manifestly makes no difference, in regard to *the worth and efficacy* of that Holy Book, whether they lie in certain *parts* of it, or pervade the *whole*. If the virtue be there, it matters not what space it occupies, whether it be small or great. It alters not the value of a medicine which heals a man, if the essence exists in a small portion of what he takes. It is the sanative power, wherever it be, which constitutes its worth.

That many parts of the Bible, which for some reason were admitted into it, are not infallible compositions, but possess the same mark of fallibility as other writings, and the characteristic imperfections of the ages in which they were produced, is a fact capable, as we judge, of all the proof which the nature of the case admits. As it would be a thankless task to endeavor to prove the positions, just stated, we will assume them as granted, and proceed to inquire what portions of the Bible may be accounted fallible;—and also, what are the facts and doctrines contained in it, which constitute a revelation from God.

In regard to the first inquiry, we offer but one general remark; that whatever we should account imperfect and inconsistent in any other book, should, probably, be so accounted in the Bible. We wish however, to be understood as admitting that the words and actions, reported of certain persons in the Bible, may be consistent with the characters which these persons sustained, though they would be inconsistent with the character of other men. As Moses and the prophets, and the apostles of the Lord Jesus Christ, sustained extraordinary characters and fulfilled missions which no other men have sustained and fulfilled, it was, of course, consistent that they should speak and act, as no other men ever did. With this qualification, the remark made above, may be accepted as a rule of construction to be observed in the interpretation of the Holy Scriptures.

There are, probably, passages of the Bible which might be expunged without injury to the truthfulness and value of this sacred Book.—The story of Lot and his two daughters; of Judah and his daughter-in-law; of Balaam and the ass; of Samson and his foxes; can be spared without loss. [Would not these omissions effect the historical truthfulness of the Bible?—Eds.] And if, in the anti-deluvian history we substitute the word moons, for years of life, there might be a gain on the part of truth. The computation of time by moons is more ancient than that by years. Nor has the custom wholly died out even at the present day.

We now come to the second and most important inquiry. What is it in the Bible, that constitutes Divine Revelation, and gives it its unrivalled distinction above all other books?

1. The doctrine that God is one; not many;—singular, not plural. The Jews were slow to learn this doctrine. For the space of a thousand years, they were almost perpetually lapsing into the acknowledgment of other gods. At length, however, they acquired a fixed character in the belief of theism. And they were the only theistical people in the world. And without theism, there cannot be pure religion. Where Divinity is divided among a plurality of gods or persons, the whole is degraded. No one possesses, or can possess, or can be regarded as possessing, infinity of greatness and excellence. It is the Unity of God which invests Him with His true majesty and glory.

2. That the service most acceptable to God is that of moral goodness; 'the fear of God and the work of righteousness;' 'dealing justly, loving mercy and walking humbly before the Lord.'—All other religions in the world were but forms of superstition. They were distinct from goodness; from a pure moral life. The gods were propitiated with incense, penances, sacrifices, and blood; not by humility, uprightness, contrition, purity and benevolence. Both priest and people among the Jews were strongly addicted to superstitious dependence on the formalities of religion, to the neglect of moral holiness. But against this the prophets earnestly and pointedly protested. And at length appeared the Son of God, himself, teaching that his heavenly Father being a Spirit, must be worshipped in spirit and in truth: that mere external holiness is like unto whited sepulchres, beautiful on the outside, but within filled with all uncleanness: that the pardoned are those who 'forgive;' that the blessed are, 'the meek, the pure in heart, the merciful, the peace-makers, the hungerers for righteousness, the mourners and the poor and the persecuted, who seek first the kingdom of God and his righteousness.' He separated saving and justifying goodness from rites and formalities. These could not make a man righteous nor his condition safe and happy. He taught that the world lying in wickedness, could be saved only by righteousness. He preached the simple and single doctrine of repentance as the only means of man's redemption: that this doctrine is the light of the world: that the evil-doer hates this light and will not come to it, because it reproves him. 'But that he, who doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God.' This is the good seed sown by the Son of Man. It has taken root, and will eventually bring forth a more glorious harvest. Though as yet the tares and the wheat grow together, we look forward to the day of greater things: when the people shall be all righteous and the earth filled with the glory of God. But without the Bible this doctrine is either unknown, or it is neglected. Look at those nations who are unacquainted with the Bible. They do not seek Heaven's favor and their own happiness 'by a patient continuance in well doing' but by the practice of superstition. The world was perishing when God sent his Son to enlighten and to save it.

3. The doctrine of the resurrection and the life everlasting. These are certified no where except in the Bible. It is only in the Bible that life and immortality are brought to light. The apostle Paul was the first man who ever said, 'For me to live is Christ; but for me to die, is gain.' And he, in imitation of Him who declared; 'I go to my Father, for He is greater than I.' It is better for me to be with Him, than to abide in the world.

But are these three articles, the only ones divinely revealed in the Bible? Certainly not.—Yet they are the great points of divine Revelation. Without them, the Bible would be dispossessed of all its power to save. But possessing them it is mighty through God to the pulling down of strong holds. And how did these doctrines find place in the Bible? We say that they were written there by the finger of God. And who is able to gainsay this position? Who can point us to another book or to another teacher, from which they could have been learned before they appeared in the Bible? Of what account, then, are the attacks and the cavils of unbelievers? What if the Bible does contain some fables and mistakes? What if it recognize some of the errors, some matter of popular belief? If it, also, and manifestly, contains doctrines which have saved the world from universal superstition, ignorance and bondage, is it not a revelation from God? Ought it not to be devoutly venerated? Who that is a friend to man can be a defamer of the Bible? Who can, in truth, deny, that this law of the Lord is perfect, converting the soul; these statutes of the Lord right, rejoicing the heart; these testimonies pure, enlightening the eyes; more to be desired than gold; and that in the keeping of them, there is great reward.

S. F.

For the Register.

THOUGHTS ON PEACE AND WAR. NO. VII.

EFFECTS OF EDUCATION ON THE SPIRIT OF WAR.

This subject is continued from No. 6, which, when I began it, I expected would be the last I should for the present offer to the public; but I filled so much paper in treating of the *negatives* of education, that I thought it expedient to reserve the *positive* branch of the subject for an additional essay.

Fifty years ago little more was taught in our common schools than was deemed indispensable to qualify one to perform, with tolerable accuracy and despatch, the business of ordinary life; viz. reading, orthography, writing and arithmetic. With the progress of years, the sphere of instruction has been enlarged; but still it is a lamentable fact that in most of our schools, little more is done than to educate the memory, the understanding, the tongue and the hand. The heart, which most emphatically makes the man, or the woman, which is the main spring to all the good or evil that is done in the world, is too generally left to take care of itself, and consequently too often becomes the dwelling place of those selfish and malign passions, whence proceed wars and fightings, in the wide world, as well as in the smaller circles. If we would prepare the way for the gospel of peace to exert its full power in the world, we must begin with the cultivation of a better spirit, with a careful suppression of every bad feeling, and careful endeavors to inspire them with that love toward God and man which is an indissoluble bond of peace.

I am aware that many object to religion as a branch of instruction in common schools, and constituted as those schools are, I should be one of the last to recommend that the peculiar doctrines of any sect of Christians should be even named in them. Still, it appears to me, that if our children are ever to become men and women, *real* men and women, every favorable opportunity should be embraced for presenting to their minds those beautiful displays of Divine goodness, which are best suited to call forth the warm emotions of their hearts, and to give them an habitual complacency in the common Father of mankind. If men truly loved God for his impartial and universal love to mankind, they would find it difficult, impossible, to wage a wanton or vindictive war with the objects of his love and parental care. Pious men have sometimes engaged in war, and perhaps been prompted to it by what they supposed to be the spirit of piety; but since the introduction of Christianity into the world, which has displayed more clearly the benignant character of God, it is not true piety, but some corruption connected with it, which prompts men to mutual destruction for conscience sake, or for the trifling interests of this world. No; if we truly reverence and love the God of peace and universal kindness, we must be constrained by the unalterable laws of nature to live in peace with our fellow-men. If it be possible for a truly devout man to quarrel with his fellow-men, it must be because habit or custom has blinded the eye of his mind to the *relations* between God and his creatures.

The principal, if not the only source of war, is that *selfishness*, which is a corruption of an innocent self-love. The natural antagonist of self-love, which was implanted in the breast for the express purpose of restraining it within proper bounds, is BENEVOLENCE, or a sympathetic regard for others. The latter of these principles, being more tardy in its growth than the former, needs cultivation. It should be carefully cherished by those who have the charge of children and youth in all our schools, from the lowest to the highest. There the lessons of peace and mutual kindness should be constantly inculcated in such a way as may be most likely to impress the mind, affect the heart, and form the life upon that most perfect model of beneficence, the example of the Prince of Peace. There is one school, not often called by the name, but still in itself the school of schools. I mean the domestic fireside, in which the principles of peace and love should be most faithfully inculcated; and that for the plain reason that in the domestic circle it may be most effectually done. The peace of the world requires that, in the millions of families, which make up the successive population of that world, children should early be taught to love one another in sincerity and truth; should be formed by a regular discipline to the habit of sacrificing personal ease and gratification to the common good of the little fraternity. As early as children are capable of doing anything useful, they should be made to feel that this will be constantly expected of them whenever necessity requires, or opportunities favor. To bring them up in the expectation that they are not only to do anything for others, but that they are to be waited on in their selfish indolence by father or mother, brother or sister, at any expense of care or fatigue, is to do them and the world an irreparable injury. If it does not enervate their characters too much for such pursuits, it will be likely, in a warlike age and nation, to make them warriors. Their disregard of the comfort of others, will be at least a negative preparation for such a course.

To aid in the pacification of the world, it will be of great importance to explain the nature and enforce the obligations of true *patriotism*. Mankind have been too long deluded with an empty name. *Empty* name, do I say? *false* name; a name which has covered more falsehood, and involved more cruelty than almost any other word in the whole circle of language. True patriotism does not consist in loud professions of regard to one's country, which the unprincipled demagogue is of all men the most ready to make. It does not consist in any service, which does not flow from a *disinterested regard* for the general good. Nor does it consist in any labors or sacrifices for the advancement of national *wealth* or *physical power*, or *outward splendor*, without regard to the equal rights of fellow-countrymen and foreign nations. But it *does* consist pre-eminently in a strenuous *opposition* to all *injustice* and *inhumanity* in the national conduct at home and abroad; in doing every thing that can be done to clothe the nation in those robes of beauty and glory, which nothing can tarnish; invariable *justice* and *generosity*.

It has sometimes been objected to Christianity that it says nothing of patriotism or love of country. Perfect wisdom and goodness could not sanction, and still less recommend a thing so spurious, as has generally passed under this name, and commanded the highest applause; a spirit which had prompted some of the least exceptionable men in Greece and Rome to take the command of vast armies for the destruction of nations, which had given no just cause of offence. Christianity, however, by its general precepts does inculcate such patriotism as I have described above. It *does* virtually enjoin it when it commands us to 'do good unto all men, according to our opportunities;' for we have more opportunities of doing good to our own country, than to foreign nations. It requires farther that we render to all their dues; 'tribute to whom tribute is due;' and if our country has protected us in the enjoyment of our equal rights, we owe her a large debt of gratitude, love and faithful service, a debt, that can never be cancelled, so long as she affords that protection to us, and those for whom we feel as we do for ourselves. This patriotism, however, will and must be pacific. So far as it prevails, it will tend to hush every murmur of war in the halls of legislation. Let it become the national characteristic, and I am confident the cry of war would never again be heard in any of our borders.

There is one thing more which I think needs to be more generally cultivated, in order to prepare the way for the full influence of the gospel of peace; and that is a *generous*, or at least a *just sympathy* for *brute animals*. This subject is almost never introduced into the pulpit, and is seldom heard of from the press. Some may think it unworthy to close so grave a discussion as the present. Two considerations, however, give it in my mind a weight and dignity, sufficient to fill our most enlarged conceptions.

In the first place, all things capable of pleasure or pain, from the angel in heaven down to the meanest insect, are equally creatures of God; and each has his individual rights, received immediately from the Creator, and depending on him as the Guardian of those rights. What *impiety* then to rob any member of God's great family, be it in appearance ever so insignificant, of that portion of happiness which God most evidently intended for it! If we need an animal for food, or if it endangers our life, or greatly annoys us, I suppose we may destroy it; but to *amuse* ourselves in killing, or tormenting the meanest of God's creatures appears to me a direct affront to Him, whose benevolent designs are thus counteracted.

The other consideration referred to above, is that the wanton destruction or cruel abuse of brute animals flows from the same fountain of evil, to which we trace the like outrages upon human beings, a hard-hearted selfishness. So far as I can see, the dispositions in the two cases differ no more than the seedling differs from the full grown tree. If I see a boy amusing himself with shooting innocent birds, I cannot be sure that I do not behold in him the childhood of a Napoleon, or a Nero; or if any one can take pleasure in impaling a worm on a murderous hook, and with that decoy drawing out a fish to suffer indescribable agonies, it is difficult to say what principle or feeling would restrain him from entertaining himself with a *cock-fight* or a *bull-baiting*, if he should visit any region where such are common; and when he had gone thus far in hardening his heart, why should he not attend such a *gladiatorial* exhibition, as once made a favorite amusement among the Romans, which would be a thorough preparation for any *war*, however diabolical. Unquestionably there are different degrees of the same spirit, but I think that a little attention to the subject will show that the spirit of war is the fountain from which every thing of this kind springs. While we make wanton war on the inferior tribes of God's creatures, we shall continue to violate the rights of mankind; and on the other hand, when we become just and generous to our brethren of the human family, we shall cease to find amusement in the sufferings of any creature of God.

It may be said that there is a great difference between the abuse of brute animals, and injuries inflicted on mankind, inasmuch as the former are mortal, and the latter immortal. It is conceded there is a difference, and so far as temporal sufferings are considered, it may be illustrated by a reference to Nathan's parable. We are the noble immortals, whose resources for temporal and eternal happiness may be represented by the innumerable flocks and herds of the rich man in the parable, and who, to gain a little selfish amusement, are willing to stoop so low as to rob the poor beast, bird or fish of that which, like the ewe lamb in the same story, is his little all.

S. W.

A SERMON preached at the West Church in Boston, the Sunday after the interment of the Rev. HENRY WARE, JR., D. D., late Professor of Pulpit Eloquence and Pastoral Care in the Cambridge Theological School, by C. A. BARTOL, Junior Minister of that Church.

Isaiah iii., 1, 2, 3. 'For behold the Lord doth take away from Jerusalem the stay and the staff, the prophet and the prudent, the counsellor and the eloquent orator.'

I know not that these words could ever have been applied more truly to the Jewish, than we may now apply them to the Christian Zion. No thoughtful observer but must have been struck with the unprecedented number of losses of the good and great, experienced by the church and the community within not many years. Among them, Parker, Worcester, Thayer, Bancroft, Ripley, Tuckerman, Follen, Channing, Greenwood. I need not extend the list including others dear to many of us; some of them in the *prime* of their powers, or their unfulfilled *promise*. And the funeral solemnities of the last week, honored by a crowd of mourners, have informed us all, that we must now add to this advanced part of the army of the living God, a name pure as any with which we associate it, the name of Ware. Verily the great lights of the religious firmament are going out. The church is bereaved. She weeps as a widow. The good and great die faster than they are born. The first feeling that comes into the mind at the departure of the distinguished friends of man, is that we know not how to spare them. We know not how we can do without their presence, their voice, their influence. They have been the salt of the earth. They have been the light of the world. As from a city set on a hill have gone forth their cheering beams. We feel that we cannot endure the privation of their mind and word and character. And we *cannot*. Thank God that of their *mind* and *word* and *character*, we may not be deprived. Thank God that their virtues are imperishable even upon earth, that they still continue to enlighten the abodes of men, when the sun of their immortality has already risen on the regions of the blessed. Thank God that the grave does not *corrupt* everything—but even amid its damp decays of flesh and blood, *embalms* virtue; that affection grows greener out of its sod; that intellect is graven deeper in its tablet; that a living spirit to teach and bless mankind springs forth from its caverns.

The good, the loss of whose lessons we deplore, still instruct and elevate us from on high. Their characters unavoidably lead us to think of them together, as still associates. How can we even in thought part these endeared kindred, relations not by flesh and blood, but brother-souls. No, heaven's family tie must unite them. And this is one of their precious instructions to us, that they confirm and brighten our idea of heaven as a household and a home. Ah, there is *society*, worthy the name, no longer divided by mortal infirmities, obstructions and tasks, bringing the whole treasure of mingled thought and sensibility, drinking without stint or end from the common spring of emotion.

But from this scene, still to us but an imagination and a hope, our thoughts must descend to earth, to the vacant places of these chosen of God, and to the inquiry how they are to be filled by the efforts of the living emulous of the noble dead. For undoubtedly a new responsibility rests on the followers of Christ as their host in the warfare with sin is diminished and weakened by the fall, with their armor upon them, of the mighty in the field.

Though not bereaved indeed of their high and generous ideas, we *are* of their immediate activity and fresh achievements. And we may well have a sense of the deficiency. We may well mark how the ranks seem more thinned when the tallest champions fall, than by the sinking of many undistinguished by conspicuous and leading excellence.

How can our grief not move us as far as in us lies, to supply, by God's help, the missing weight of intellectual and moral worth? There are many ways of attempting to do this, which will occur to us each one in his own walk and relations in life. One way of no little importance, which we may take all together, is the respectful commemoration of extraordinary gifts and graces which have been put forth in our sight. The affectionate recollection of virtue that has gone from us is more than a mere *tribute* to that virtue. It is a conforming of our own hearts to that virtue. The image that we draw and love of departed goodness does not hang as a cold portrait in the hall of our fancy. It is a quick and living thing. It shapes in turn our own mind and heart which have shaped it. In proportion as we dwell upon it, it transforms us into its own likeness. We become what we love, and preserve still alive departed moral beauty in our active imitation. And therefore it is well we should have in our revering memory as it were a gallery of pictures of the holy and upright. So that I am confident you will all be glad that I should employ some even of these our consecrated moments, in helping you if I may, to begin the sketch of that prophet of whom I have spoken, as last numbered with the dead.

It is a glorious company that went before him, but none more loved, more trusted than he—some of them may have excelled him in the splendor of their native endowments, none of them in the growth and progress of their spiritual life. Some of them may have spoken with more power to men's minds, none I think with more persuasiveness to men's hearts. He has had his superiors in original thought, in trenchant logic, in extensive scholarship—but rarely, very rarely his equals, in the singleness of his purpose, the unction of his address, the regenerating efficacy of his appeals. Let him enter the glorious company as our minds behold them, on the same level, without a look of inferiority or any straining to attain an equal height.

He properly belongs to that company in which we have already contemplated him. He like them in the days of struggle and division that are gone, stood up the champion of religious liberty, the advocate of the rights of individual conscience and reason. He would have no papal power exerted or succumbed to in the Protestant Church. He would have no tyranny of a creed substituted for the tyranny of ecclesiastical tradition. He would not that the smallest number of sincere Christians should be overwhelmed or excommunicated by the power of a sect or a majority. And we are speaking and hearing at this moment of gospel-truth with the more unmolested freedom because he and such as he have lived. Yet he was not, like so many opposers of others opinions, a dogmatist in his own. Not that his own opinions were at all *indeterminate*. He had a clear and decided theological belief, based on honest and thorough examination, of whose scriptural soundness and salutary effect on human character he was strongly persuaded. His convictions were never vague or loose or concealed upon any important point, of which he might speak or be consulted. Yet he was perfectly willing and desirous that others should hold *their* views untroubled by the intolerance of human judgment. He believed the general system of doctrines embraced in the Calvinistic theology to be opposed to the teachings of Revelation and the best religious welfare of mankind—and he argued against it with all the powers of criticism he possessed. But he would sooner have been struck dumb than have made the least uncharitable invasion of an opponent's privilege to think and decide for himself, or by a single word of doubt excluded him from the hope of heaven on account of the nature of the decision. But his great contribution to a free theology was not mere reasoning, in which many have been no less able than himself, but the demonstration he gave in the whole cast of his temper and strain of his conduct, of the congeniality of liberal views, however vehemently denounced, with a holy life. This after all is the most persuasive argument that can be brought to the support of unpopular opinions,—and its undoubted and undeniable presentation in him had an effect it is not easy for us to estimate. This I think should be specified as the sort of service which, while he may have rendered it equally with some of his compeers in the tone of his personal character, he rendered peculiarly in the style of his public ministrations and published writings.

Indeed he was far more interested in the practical influence of Christianity than in speculative discussions. There was nothing of the disputer or ingenious sophist in him. He was not a lover of contention but of peace. And more consistent than some who have advocated the holy cause,—*he* deprecated not only the war that blazes out on the battle-field, but that which flames from the lips of passionate controversy, or smoulders hot consuming every generous feeling in the breast.

His was a truly catholic heart, open to receive as Christians all of every name who loved the Lord Jesus Christ in sincerity,—and in his daily life he was a bright pattern of the virtues he enjoined. The secret of his extraordinary influence, of the spell of interest in which he bound so many minds, lay not in any point want of unequalled genius which he wielded,—but, I verily believe, in so simple a thing as this,—that he was universally understood and felt to be a truly thoroughly good man. In the Pulpit you have all known him. You have all felt your hearts throb under the energy with which he urged the simplest themes of religious truth and duty. You have heard him, beginning with statements the most trite and common-place, that seemed to promise little point or fervor, gradually warm and rise with his subject, till, though perhaps not a new idea was started, a flashing of spiritual fire from the centre, from the speaker's breast, set yours into a flame.—What was the secret of his power? What but that he had himself so realized religious truth, that the thrill of his own bosom at the touch of its most familiar portions, sent the electric stroke in a holy shudder of awe and delight into every frame. What but that he so truly reverenced God's word, that through his subdued humility its own majestic authority all the more struck on every ear. What but that he so felt the infinite reach of every word of Jesus Christ that the most ordinary materials of truth, though learnt by heart and spoken by rote, he wrought up into fresh applications of irresistible cogency to the affections and will.

But in the greatest heat of emotion and flight of imagination, he maintained throughout the most quiet and unpretending manner.

> I would express him simple, grave, sincere;
> In doctrine uncorrupt; in language plain,
> And plain in manner,—decent, solemn, chaste,
> And natural in gesture.

The pretence of sacredness and *all* pretence he abhorred. I have known in no one a stronger expression of purity, with no alloy of sanctimony. Indeed I believe, (and I wish not, least of all here, to make a eulogy,) our departed friend was pre-eminently a Christian. His character was formed peculiarly and almost exclusively on the Christian model. It bore the stamp of the seal under which it had lain. It showed the color of the soil from which it had issued. Some not undistinguished persons in our day have affected those influences in the formation of character, which come from universal History, or from the systems of philosophy, of particular nations.—He aimed to be a Christian,—striving to be no less, and not presuming that he could be any more.

He was interested in all the *applications* of Christianity; rejoicing in all the great reforms of the day; giving his heart freely and strongly to the cause of Peace, and Temperance, and of the Slave. In the treatment of subjects relating to social improvement, he was especially happy. And we could have no better proof of the acknowledged purity of his motives, than, that while his sentiments were well known on these subjects, he should have so entirely avoided the odium incurred by injudicious declamation, uncontrolled temper, and unchastened zeal. He showed, what the bigots of reform question, that a man may stand firm on the great principles of divine truth and human rights,—be the uncompromising advocate of the injured and oppressed, without losing the reputation of practical wisdom and a sound judgment,—because he spoke and acted always in the fit time and place, without the fanatacism of a man whose mind can take in but one idea, and with strict reference to the justice and feasibleness of the object immediately in view. He showed that the reformer need not cease to be the lover of men, and of all men; and his character is a model to those engaged in the great causes of the day.

As a religious Teacher, after his removal from the direct pastoral charge, I can speak of him from a three years' experience. Though illness even then broke his labors, and prevented him from bringing the full and unremitted powers of his mind to his work,—the most extraordinary, universal, and (so far as I know) unqualified impression prevailed of his fidelity and wisdom,—and of every trait of character which should render him a pattern for imitation as well as a giver of instruction. But there were some signal and striking qualities that won our hearts—meekness, simplicity, humbleness of mind as well as heavenliness of demeanor,—no separating and exalting of himself as our authorised governor and teacher,—but an entering, without efforts of condescension, or of laying aside of dignity, into all our thoughts and feelings; as on equal terms,—so that, from the instinct that never errs—*Henry Ware* was his common appellation among us. It was by none of that external enthusiasm, which takes so many captive, that he gained men's affections; for his manners were plain and calm, if not sometimes cold. Indeed the affection felt for him had that sacred quality, which shows it belongs not to the man's person so much as his character. And so strong hold had *his* character on the hearts of the whole community, that I question if a single enemy is to be reckoned with the great multitude of his friends.

It may seem not improper to have said so much of him to those who have their full share of his confidence in his religious principles; and who, in addition to their other recollections of his influence, (now consecrated by death) may not unwillingly, I would fain hope, remember with me the important and impressive part he took on my introduction in this place to the sacred office.

Even now he rises before me. I distinctly hear those tones of his voice, so sincere and touching. I distinctly see those lineaments of his face, in which *sanctity* seemed to have been wrought out by thought and prayer and suffering. Would I might always distinctly feel the unintrusive pressure of that sound and modest and well balanced mind.

Blessed spirit,—the Lord hath taken thee away, with the rest that we mourn. He hath taken away from Jerusalem the stay and the staff, the prophet and the prudent, the counsellor and the eloquent orator. Already we trust in the new Jerusalem, thou with them art joined to the multitude, clothed with white robes and palms in their hands—who cry with a loud voice,—Salvation to our God, and unto the Lamb. For what do we pray, for what should we labor but, that such with theirs may be *our* final ascription of joy.

For the Register.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. VI.

MESSRS. EDITORS,—In this number my friend continues to assert that Scripture 'diction' is 'popular, loose and indefinite.' To this rule of understanding it, he allows no exceptions—unless indeed it may be one, to affirm as he does that certain passages, taken by themselves, clearly and definitely prove 'Universalism' and others as justly prove 'anti-Universalism!' What then does he do with these contradictions! Why he balances them, and finds no remainder; as two opposing witnesses destroy each other's testimony. He further intimates that because we do not admit his position, we deny all progress in religion, arts and language. Why so! What if there have been improvements and refinements in language! Does that prove that 'holy men of old who spake as they were moved by the holy Ghost' could not speak so as to be understood *easily*—seeing our Lord says, 'we speak that we do know!' Are not the Scriptures able to make us wise unto salvation? But again he urges that 'the final happiness of all men,' cannot be an article of Christian faith, till all Christians agree to believe it true. That places the authority of faith in the believers, not in Scripture. But it is the unity of believers that makes the matter of belief true. Truly we cannot see the force of this reasoning. If six men believe an error, will the whole twelve believing it, make it true! If a thousand fallible Christians believe an error, will the joining of all other Christians, equally fallible, in the belief of the same error, make it a truth! Or if they believe a truth, will the rejection of it by all others, make it an untruth!

We agree with S. F. that sects are rather assuming when they claim to have 'the whole truth'—'the gospel in its fulness;' but are they much more so than he is, when he asserts that the Calvinists and myself are both in error! What he says about the 'fundamental' of Christian faith, the 'fundamental' of a sect—the 'article' of faith, and of 'opinion,' is all very well in certain cases, but has nothing to do with the question, whether the final happiness of all men, can be proved by Scripture, or by reason. He brings to my notice the fact that 'the ancients did not distinguish *spirit* from *matter*.' We know that Sadducees and others were materialists—that some ancient *heretics* taught that there was two kinds of matter, both eternal, one good, the other evil; that the souls of men were made of the good, and their bodies of the evil; that all sin belongs to the body, lives and dies with it; and that the soul is always intrinsically holy. But I have not learned that Moses and the prophets, or Christ and his apostles, ever adopted any of these *notions*. It must have been the discovery of others, that matter could think or reason. If the sacred writers sometimes used *wind*, *breath*, or air, to show that *spirit* was invisible, they never attributed *thought* to them—nor even to the more subtle forms of matter, light and electricity. They ascribed to *mind*, whether of God or man, that property of *spirit;* but to the *body*, the properties of matter only. They neither ascribed to spirit, the properties of matter, nor to matter, the properties of spirit; whatever words or figures of speech they employed to designate them, or either of them.

My brother has said much of the *looseness*, *vagueness* and *indefiniteness*, of Scripture language, which induces me to make a few remarks upon the subject. And first, Though God has favored us with a *new* and revealed religion, yet he has not given us a *new* language. Second. This has been a great favor to us, and enabled us to understand it more easily and clearly. Third. The language of Scripture is partly common and popular, varying in this respect, with the languages of the times and places of its being written, and partly technical, like that of the ancient sciences, but not therefore the less definite. Fourth. When the authors of Scripture use a *word* differently from the common use of it, they express or indicate that difference by some other word or words connected with it. Fifth. We are not safe in tracing Bible words to their roots, without connecting that with their biblical use, because it is use or custom that fixes the meaning of words in all languages. But if a word have two meanings, one given it by the use of idolatrous antiquity, and the other by biblical usage, then it is profitable to know both, but especially the latter. When Moses and the prophets, or Christ and his apostles, addressed the people of their respective ages or nations, on the subject of revealed religion, they adopted their language and their ideas of moral right and wrong, with such modifications, as would best enable them to understand the new and heavenly truths they were sent to teach them. In this manner, they began by teaching the 'first principles' as the hearer would receive them, and then went on to 'perfection.' This method would require the attention of the learner, the exercise of his reason, judgment and heart, but was always so clear and definite as, with these exercises, to leave the unbeliever without reasonable excuse. It would be the height of absurdity to suppose that God would send servants to teach others a religion which they did not understand themselves; or, if they understood it, had no medium by which to communicate it. A clear and definite use of language, depends not so much on the refinement and improved state of the language in which the author writes, as upon his clear and definite understanding of his subject, and of the state of the language. Moses in writing his law, as clearly defined the duties of the first and second table of the commandments through, and made as nice discriminations of right and wrong in the forms and principles of actions growing out of all the relations of Israel to God, to each other and to strangers, as have been made on those subjects by the most enlightened modern writers. The relations of that early and agricultural people were not so numerous and complicated, as are the relations between modern and commercial stations; but as far as they did extend, the duties and obligations growing out of them were as clearly defined, as are those of the most favored modern States. When Isaiah described the true God, and contrasted Him with an idol, there was no want of definiteness in the language or character by which they were distinguished, to endanger one to be taken for the other. When Christ taught us that God dwells in heaven—that He is good to the just and the unjust—that He is a spirit, and requires a spiritual service, there was nothing *vague* in his language. When He urged the duty of love to God, love to enemies, fidelity to friends, respect for the aged, care for the young and obedience to rulers, and justice to all men, both the ideas and diction were clear. When the apostles declared the doctrine of the resurrection, a future state, future rewards and punishments, that all must be judged according to the deeds done in the body, that sinners must repent, that idolaters must be converted and believe the gospel, they used plainness of speech. But suppose I should agree with my learned and worthy brother that their ideas were 'indefinite,' and their language 'loose and vague,' who would be to blame for the misunderstanding of the people?

It is not my intention to indicate that there is no difficulty in obtaining the true intent and meaning of the sacred writings in many cases, but the *difficulty* results from the reader's ignorance in attention or prejudice, and not from the fault of the writer or his language. However, a very excellent remedy of this evil, will be found in a thorough, careful and attentive reading of the holy Scriptures.

Perhaps we ought, however, to notice the 'few examples' of the vagueness of Scripture, presented by S. F. out 'of thousands' with which he says 'the Bible abounds,' as, 'who knoweth the spirit of man which goeth upward, and the spirit of the beast which goeth downward.' (Eccl. iii. 21.) 'God hath founded the earth upon the seas, and established it upon the floods.' (Ps. xxiv. 2.) 'In them he hath set a taberna-

cle for the sun'—whose going forth is from the end of heaven, and his circuit unto the ends of it. (Ps. xix. 4, 6.) 'He stretcheth out the north over the empty place, and hangeth the world upon nothing.' (Job xxvi. 7.) 'Jerusalem hath received at the Lord's hand *double* for all her iniquities.' (Isa. xl. 2.) In the first of these, taken with its connection, Solomon, having adverted to the changes and travail of man—his imperfect knowledge of the work of God—his principal good, (on earth) as consisting in a thankful enjoyment of God's gifts, and in the doing of good in his life—noted his moral distinction into 'righteous and wicked,' whom God shall judge—and to humble him, as a mere creature of this world, told him that he had no pre-eminence as such above the beast, having the same animal life, dying the same death, and going to the same dust—he then proceeds in this 21st verse, to speak of him as a candidate for a future state, and having an immortal spirit that goeth upward, while the spirit of the beast goeth downward to the earth. Although the mind or spirit of man, and that of the beast, are neither of them fully known, yet Solomon assures us that *one* goeth upward—i. e., 'to God who gave it,' (as he says elsewhere) and the *other* down to the earth. Hence it is the mind of man that constitutes him the Son of God, the heir to a future state, the ruler of, and superior to the beasts that perish. In the second, the Psalmist seems to agree with Moses in the fact, that the first state of the earth and heavens, was a mixed one, in which all the elements were mixed in one fluid mass, called the deep, the waters, the seas, the floods, upon which the spirit and power of God moved, and, assisted by light or electricity and their modifications, produced and established the earth, the elements, seasons, and the beautiful order of the heavens. Again in the 19th Psalm, we find one of the most elegant passages, found in any language ancient or modern. 'The heavens declare the glory of God'—day speaketh unto day, in a language heard and to be understood by all people, uttering the wisdom and goodness of Him whose covenant is with the day and the night, in their perpetual succession; and who hath set in each day a splendid tabernacle for the sun, which as a bridegroom coming out of the chamber of his rest, each morning, rejoicing in his strength to revive the animal creation, and to run his course through the heavens, scattering light and warmth and beauty and plenty beneath his feet, from the one end of the vast expansion to the other. Well may the sun rejoice in his strength, whose rays are capable of such wide diffusion, and of affording such pleasure to the eye and such beauty to the earth and yet, by being concentrated, can dissolve or decompose gold and other substances, which bid defiance to the strength of the forger's furnace! Bright emblem *this*, of the blessed Messiah, 'the true light that lighteth every man that cometh into the world.' (John i. 9.)

Job, in his reproof of Bildad, who had shown more readiness to censure the afflicted and cast down, than to assist and relieve him, admonishes him that 'nothing is hid from God, that even the state of the dead is naked before him,' who is the rightful Lord and Judge of all. And further, to impress upon his heart a deep reverence for the maker and governor of the world, and an humble respect for man who bears his image; he says of God—'He stretcheth out the north over the empty place and hangeth the earth upon nothing.' Think of that empty place, mere space, which, before creation, extended up and down, and on either hand, beyond the reach though, where was the absence of all matter, form, sound; then think of that *infinite mind* who stretched out the north part of the earth and balanced, suspended or hung the whole globe upon nothing material in the midst of this unmeasured space' and you will feel something of how little is man and how great is God, something of the smallness of his work and of the greatness and wonderfulness of Jehovah's!

Lastly. When the Lord was about to restore in great mercy the captivity of his people, he sent his prophet to comfort them with the assurance, that, in his plan of deliverance, they had received of the Lord's hand (in blessing) double to all the judgments he had visited upon their iniquities. (Isa. xlii. 2.)

Next week we shall endeavor to notice the passages quoted by our brother in proof of unusing misery. Y. Z.

For the Register.

BIGOTRY.

MESSRS. EDITORS:—I have in my possession a rare and valuable collection of old sermons, &c. Before each sermon a leaf has been inserted on which is a brief manuscript record of the prominent eras in the life of its author. I will give you a few specimens of the treatment which these records have received at the hands of an Episcopalian, who was once owner of the volume.

Thomas Paine's sermon at his own ordination is the first in the collection. The word *ordained* has been scratched out before the words 'over the Society at Weymouth, Mass.'—as also the word ordination before 'sermon.' Similar erasures occur in the sketch of John Barnard of Marblehead, Benjamin Colman of the Brattle Street Church, and Thomas Barnard of Salem. In the notice of other distinguished clergymen, still greater marks of insult and indecency are shown. Of Peter Thacher it is written, 'was put into the ministry by unauthorised persons: and for 11 years was a *parson* in Weymouth. He got himself into the NEW NORTH MEETING HOUSE in Boston, 1720, and went off—*whither? Alas!* in a thunder storm, February 26, 1739.' Of Ebenezer Gay it is said—'was made a *parson* June 11, 1718. Was about as good as any un-ordained preacher of the age was, and died March 18, 1787, aged 90.' Samuel Checkley of the Second Church in Boston is thus commemmorated: 'was born 1696; was graduated at Harvard, 1715; was *parsonized* Nov. 22, 1719;—preached and prayed with the same *licentiousness* as if he had been instituted by a Bishop; died Dec. 1, 1769, aged 73.'

The volume contains 6 Lectures and Discourses of Dr. Wigglesworth, 'Hollisian Professor of Divinity.' Dr. Colman's two sermons at Medford, on the death of his daughter, Mrs. Jane Turell. Memoirs in prose and poetry of Mrs. Turell, by her husband, Rev. Ebenezer Turell of Medford. Peter Thacher's sermon on the death of Mrs. Gee. John Barnard's discourse on the Weightier Matters of the Law, delivered the Lecture in Boston, Sept. 18, 1729. Dr. Colman's sermon before the General Court, Dec. 10, 1736. A letter from Mr. Joseph Adams to Rev. Thos. Barnard, with Mr. B's. answer.—Mr. Gay's 'Military Sermon on a training day,' at Hingham, May 10, 1738. Samuel Checkley's sermon on the death of Madam Hutchinson.

Such a manifestation of arrogance needs no comment. It will go down to posterity, and to its own memorial. I never recur to the volume in which it has recorded itself, without such a feeling, as I should leave towards him who would go into a grave yard and mutilate the tombstones of the revered and honored dead, for the mere gratification of a miserable sectarian spleen.

I am yours truly, in the condemnation of those who have been parsonized, and who preach and pray with the same licentiousness as if they had been instituted by a Bishop.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 28, 1843.

TO THE READERS OF THE REGISTER.

We or the printers, owe an apology to our subscribers for the errors which defaced the otherwise fair pages of our paper last week. They were for the most part, comprised in the notice of Rev. Mr. Robbins' Discourse on the late Dr. Ware, which appeared on the first page of the paper. In the third line of that notice for *work*, read *worth*, and for *public*, read *pulpit;* in the tenth line, for *complaints*, read *compliments;* in the fourteenth, for *reverences*, read *reverence;* in the eighteenth, for *on account*, read *an account*.

In the hurry of the arrangements for printing our paper with new type, on a new press, at a different office, and by new hands, the proof sheet of that notice did not pass under its proper correctors. We are well aware that typographical accuracy has not been a remarkable distinction of the Register, as the various and multiplied occupations of its temporary Editors on the day when it is printed, forbid their examination of a second proof. We shall endeavor to sin less in this respect for the future.

The occasion of such a change in the external appearance of our paper gives us an opportunity to say a few words as to its character and objects. No one is qualified to pass an opinion as to what the contents of our paper ought to be, until he has read over the list of between three and four thousand destinations to which its sheets are addressed. Besides the pile which is distributed in the city and the larger or lesser bundles which go to every city, town or village in the Union where there is a Unitarian Society, single papers or small parcels are sent into distant regions, where our isolated brethren look to the Register and the Bible for their whole religious instruction. The contents of the paper must be determined with especial reference to them. For it would be manifestly wrong to consult only the taste or necessities of those who live at ease in the enjoyment of their religious opinions, in neighborhoods abounding with Unitarian ministers, where our views have been triumphantly established and fully understood, and where tracts and books abound, and no layman has to wage a contest for his faith. We must consult the wants of those who live in the midst of deprivations as to their faith, who wait for the coming of the Register through the mail, from our office, or from some distant friend whose perusal has detained it, as for their only religious sustenance, and who look to us to fight their battles when they stand alone amid the assailants and defamers of their opinions. All classes of our readers must be regarded, and we must in the Apostle's sense become all things to all men. The late Convention at Providence showed even in the beautiful harmony and consentings of spirit there manifested by fifty of our brethren, that there was a difference of opinion among them as to the stress which we ought to lay upon doctrines. The long controversy which has appeared in our paper, between two of our correspondents on the question of the Final Happiness of all men, has been exceedingly wearisome to some of our readers, while others, under their peculiar circumstances and relations, have perused it with great interest. The numerous accounts of Sunday School Celebrations and Pic Nics, to which we have given place, have exhausted the patience of some, while those who are concerned in them would feel that they had been defrauded of half their pleasure, if we took no notice of their enjoyments. We lost two subscribers in one day; the first—because we printed something on the subject of Slavery, the second because we did not say more about it, that is, use severer language. One excellent subscriber sent us a communication on the Computation of Time in the Book of Daniel, which would have covered more than half of our paper: fearing complaints from many readers we declined to print it. The writer of it, in consequence dropped our paper: we would kindly ask him, could he expect us to oblige him by alienating perhaps five, perhaps a dozen, others? A fortnight since we admitted a communication on the character of St. Paul, which in some particulars was even offensive to us. In deference to the feelings of an aged and excellent man and a frequent correspondent, we printed it, and knowing that our warm friends, the Editors of the 'New England Puritan,' would be sure to hold up the communication to the pious contempt of their readers, as a new phase of Unitarianism, we took a course which we supposed professed Christians would understand, and followed our correspondent's closing words with our own strongly expressed objections to his views.—The Puritan Editors in conformity with their general habit, treat the piece as we knew they would—*and forget to say anything to their readers about our own remarks.*

One class of our readers call upon us urgently to expose the pretensions and intrigues of the Episcopal sect, while we have feared that the statement of the unscriptural, uncharitable, and dangerous notions which lie at the basis of that sect would offend some who have been drawn into it by love of its services and in total ignorance of its arrogant and most absurd pretensions.

To meet the wants of all readers and to satisfy all correspondents, our paper must have great variety. The clergy have opportunities to know what is most needed in it, and if it does not allow sufficient space to any particular views of religious doctrine or practice, or to any means or measures which to them are of chief interest, the way is open for them to express themselves in communications which we shall be glad to publish. Variety in these communications will indeed do more than anything else to render our paper generally acceptable.

Every man has in his own life follies enough, in his own mind troubles enough, in the performance of his duties deficiencies enough, and in his fortune evils enough, without being curious about the affairs of others.

"IF I DO NOT TAKE PART IN THIS, SOME ONE ELSE WILL."

One hears this phrase employed so often, and so foolishly, that it is asking but a slight favor, to request, that some of the applications frequently made of it, may be carefully examined. It is a sentence of very indifferent significance, yet it is made to serve the most important purposes, and sometimes covers a multitude of sins. It is in the form of an excuse or apology, and is therefore the more deserving of attention, since this form indicates that those who employ it, are desirous of setting up some defence, although their chosen method be poor enough.

1. 'Some one will do this, if I do not,' we are told, when we are remonstrating with those who are engaged in ministering to some vicious appetite. The call *will be* answered, the want *will be* supplied, and the work with the profit, might as well as be for me as for another. We suppose that no one, who ever carefully examined this plea, had afterwards the face to set it up. Yet strange as it seems, very many with a singular thoughtlessness, bring it forward in a confident manner, as if it were altogether unanswerable. It is not pretended, that the thing protested against is defensible; it is admitted, perhaps, to be wholly an evil; yet since it is an evil which men cherish, a sweet morsel which they will not cast out of their mouths, and since it is connected with gain,—to secure this gain for ourselves is thought to be perfectly just. There must be so much trouble in the world,—*we* may as well be the authors of it, as other men,—and indeed, if there is anything to be gained by an evil transaction, we are foolish to lose the opportunity. To illustrate;—who has not heard this plea urged in support of dram-selling, until patience ceased to be a virtue?

Let us, for a moment, consider this matter. What is the rule of duty that should guide men? Is it this:—you must never do wrong under any circumstances! or this:—you must not do wrong, when others are disposed to do right? Surely, we are not to inquire whether others intend to do their duty, that we may be enabled to fix upon a course for ourselves. Do right yourself, is the direction, beyond this, you have no concern.—Or if we are to regard the faithfulness or unfaithfulness of others must we not say, that it is for us to do good, rather because they are inclined to do evil. But again; 'if I do not engage in this, some one else will,'—and who shall this '*some one*' be? Do you think that any man of deep piety, of elevated moral views, any heavenly minded, earnest Christian will do the work and receive the reward? Hardly such an one. Who then? Can you have in mind any, save those who are even like unto yourself,—careless, thoughtless, unawakened men, perhaps not very bad, certainly not very good? Men who are just in a condition to be misled by your favorite yet foolish phrase? Now of such, no one probably is more inclined than yourself to engage in the evil work, all of them probably speak of it as do you, and throw upon others the burden. Plainly then, since this is the position of the whole class, you have only *all* of you to reform,—and the envied '*some one*,' will be, at least, removed from your immediate circle. But it is said, there will still be a '*some one*,' and I ask again, whom? Shall we not be compelled to seek him among those, whose only God is gain, among those, who are entirely earthly and sensual,—who are content to surround themselves with the goods of this world, even at the expense of the souls of their brethren? Now may you not be content to leave this work and this profit to such as these,—are they not the fit ministers of evil, if such ministers there must be? Will not the hateful thing thus be exhibited in its true character, until men learn to avoid it, until it has ceased to be even profitable? Believe us, you will soon be ashamed of the company of that '*some one else*.' If one were to urge you, to assassinate a man, would you inquire, first, can any one be obtained to do this, if I refuse?

2. There is another, quite different method of employing this phrase, to which we are desirous of calling attention. There is a set of men in every community who take no part, whatever, in the general affairs of their community, and avail themselves of every possible expedient, for eluding their share of the common burden. They do the least possible, and they contribute the least possible,—defending and comforting themselves with the assertion, 'if we take no part in this matter, *some one else will*,'—there is no cause to fear that the object will not be sufficiently promoted. This course is very commonly pursued towards undertakings of unquestionable importance or necessity, because in proportion to this importance or necessity is the probability, that this most pains-taking and faithful '*some one*' will stand in the breach, and prevent a failure. It is unpleasant to think so, yet one can hardly help being aware, that very many persons deliberately calculate upon the extreme necessity of many institutions, and will do nothing, because they are sure that some among their fellows will do every thing, if so it must be. There are very many, who deal thus with governments, and with schools, and with all charitable institutions; very many, during this present reign of the 'voluntary system,' who deal thus with ministers and with churches. And not only so, there are those who will not even be present, where number is an important element, because 'some will go,' at all events. This evil would not be so monstrous, if those, who thus refuse their tribute of support and even of countenance to objects of public importance, were able or pretended to set forth any plea against the utility of these objects. But this they will not venture upon, lest the number of those willing to bear a double burden, should be diminished.

Consider, in illustration of what has been urged generally, how many villages may be found, where the support of gospel institutions, rests upon a very small portion of the population. In all these places, it is admitted in terms, that the Church must be the central institution of society; it is admitted that there shall be solemn assemblies, and public prayers,—that Christian Truth shall be continually and statedly applied to the minds and hearts of all,—that the community can hardly exist, unless the religious element is cherished and strengthened. Every one would be filled with consternation, were the Churches throughout the land to be closed. 'No greater calamity,' as all must admit, 'can befall a people than the loss of its worship,—for then all things go to decay.' It is then not to be supposed, for one instant, argue some, that this institution of Public Preaching and Praying will fall to the ground,—it is so needful that public spirited men will give up their last dollar, rather than suffer the doors of a Church to be closed, and accordingly there is no call upon us to concern ourselves especially about the matter; it is one of those things that can be safely left to itself.

Now such intolerable meanness ought to be exposed in plain language. It is a fault to which our religious institutions render us peculiarly liable, and it should not be spared. Morally considered it is not one whit better than outright theft, and it is very much meaner. What is it but to reap all the countless advantages of society without giving anything in return? Frequently too, it makes a light burden very heavy, and imposes it upon those who are least able to bear it. Because of this meanness, men of moderate circumstances are often compelled, to do a work which should be imposed only upon the affluent, and are sometimes heavily taxed. Frequently, too, though '*some one else*' is found to perform the needful tasks in some way, yet sufficient strength is lacking to perform them properly.

The work of society might go forward with ease. Now it is often a grievous matter, because so many are ready to leave it to '*some one else*.' We have specified very little,—for instances are innumerable. An observing person will have occasion to notice them constantly.

We have written with some feeling, for we confess that we are tired of this contemptible meanness and selfishness. Indeed we have been on the point of wishing that '*some one else*' would cease doing anything at all, and we fancy that we should almost take pleasure in witnessing the consternation of the great multitude, who can always tell what ought to be done, and are so sure that what ought to be will be, as to find any exertion on their own part unnecessary.—Might it not be well for '*some one else*' to cease from supporting charitable and religious institutions, and from doing what *no one else* is willing to do? Would it not have the effect of bringing many to their senses, were our Churches to be closed for a season, and our various public institutions to suspend their efforts? Might it not bring out many to fill up our houses of public worship, and support the preacher, if the '*some one else*,' to whom the tasks are now allotted would stay at home, or withdraw his name from the subscription list? There are those whom we should be glad to compel *thus* to utter themselves, '*nobody else* will work for me, and I must begin to do something.'

OUR VACANT PARISHES.

It has been highly encouraging to observe of late the satisfaction and unanimity with which several of our destitute societies have availed themselves of opportunities to provide themselves with settled pastors. When the third article of the Bill of Rights was annulled, the friends of religion feared that the support of the ministry would decline, that a reaction would follow a release from the compulsory tax for the salary of a clergyman, and men avail themselves of their liberty to such a degree as to deny a willing offering. When in connexion with this repeal of a legislative provision, the division of many of our towns into several sects was taken into view, there certainly was ground for apprehension. But after several years' fair trial, we may publish to the world that in no city, town, village or hamlet of Massachusetts, has the repeal of that law which compelled the support of religion, caused a suspension of the public services of religion, or denial of maintenance to the minister. We make this assertion with such positiveness, because, being in a situation to know if this consequence had followed, we have never in any instance heard of it. If there are any exceptions to the statement, as possibly there may be in some poor and distant settlements, the sectarian divisions and the derangements of business, rather than the repeal of the law may have closed the church and put away the minister. Our old and well established parishes, and some of our young and thrifty ones have lately availed themselves of the dispersion of a new class from Cambridge, and of other candidates, to fill their pulpits. Our clergymen and delegates have been and are to be occupied for several successive Wednesdays—the time-honored Ordination and Installation day in New England—in assisting at the pleasant services connected with the settlement of a minister. Lynn, Jamaica Plain, Watertown and Nashua, are supplied, the last two, on Wednesday of this week. Brighton, Windsor Vt. and Walpole, N. H., have made their choice and await their appointed days. Of the parishes now vacant we call to mind, King's Chapel in Boston, South Boston, Taunton, East Lexington, Grafton, Deerfield, Greenfield, Southboro', Waltham, Nantucket, West Cambridge, Barnstable, East and West Cambridge, Cabotville, Lincoln, Wayland, Sharon, Albany, Seneca Falls and Meadville.

The number on the list of candidates, including those who are ready to supply vacant parishes without wishing for a settlement, as well as those who wish for settlement is as respects men with all desirable qualifications, not equal to the demand.

THE CHILD'S FRIEND.

At the request of a friend we insert from the Courier, the following letter of Rev. Mr. Stetson. We do not remember seeing the notice in the daily paper to which Mr. Stetson refers, nor does the manner in which he has replied to it, commend itself entirely to our taste and approbation. However, we concur with him in the general purpose of his letter. We desire that the 'Child's Friend' may have a fair trial. We did not like much the letter about the Dedham Pic-Nic, for reasons, however, totally independent of its subject, but we do not think that it ought to excite a prejudice against the work or prevent its circulation. A work of the kind is very much needed, and we feel confident that under Mrs. Follen's management, this will be well conducted and made interesting and useful. And if it succeed in instructing children in the great principles of Christianity, and imbueing them with a Christian Spirit, though it never alluded to the subject, it will not fail to make them regard slavery as a great evil and a great wrong.

"THE CHILD'S FRIEND. This is the first number of a monthly magazine, conducted by Mrs. Follen, 'designed for the use of families and Sunday schools.' As might be expected of any thing coming from Mrs. Follen, the work is good and well adapted to the purpose for which it is intended. No one knows better than the editor how to interest children, or assist the teachers of children in their moral and religious culture. A publication of this kind is much needed; and this, I think, is likely to satisfy the want. I hope it will receive a hearty welcome, and that both editor and publisher will be rewarded by its extensive circulation.

A respectable daily paper, however, has cautioned the public against this innocent pamphlet, as a dangerous thing. The critic is afraid that it will corrupt either the morals of the children, or their religion,—I forget which, for I have not the paper before me. Mrs. Follen, it seems, does not like slavery—indeed she thinks it very wrong for a man to make a property of man,—and she has actually admitted into this, her first number, what purports to be a letter from a child about a certain Pic-nic at Dedham, on the first of August, in which this disapprobation clearly appears. The writer of the notice condemns the work on account of its tendency to give our children an early bias against slavery.

This is a grave matter; but I hope the public will not reject the work, with all its excellencies, on this account. I suppose it would be hardly possible, at the present day, to conceal from children the fact of slavery; and they will be likely to have some opinions and feelings either against it or in favor of it. If any considerable number of us desire to have our children taught to love and cherish the 'peculiar institution' of the South, it would be well to have another Sunday School Journal established, in which its merits might be presented in an attractive way, and the principles by which it is sustained—evangelical or otherwise—be clearly stated.

A periodical publication like this, would be valuable as an organ through which a portion of the public sentiment might have free expression. Young and tender minds, no doubt, would be greatly interested by the agreeable aspects of a relation unknown to them, and by the pleasant variety of incidents to which it gives rise. Fact is more impressive—often more romantic, than fiction. Full justice is not done to the resources which juvenile literature may find in these United States. Every good institution has its beautiful, as well as its useful side, and I wish that every one may have its proper exponent and advocate. It seems to me that something of this kind is wanted to sustain,—if it is to be sustained,—a tottering 'institution,' against which so much prejudice is studiously excited at the present day. I would not, however, recommend Mrs. Follen for the editorship. If it is not thought desirable to encourage and perpetuate this relation between man and man, such a work may be dispensed with.

Some of this community—even religious persons—think that there are several reasons why our children *should* be taught to regard negro slavery with strong disapprobation, as a sin and a wrong. I will mention one only. It is well known that a large part of the influential men of the South—merchants, overseers of plantations, mechanics, school-masters, and ministers, are sons of New England. They leave us in early life, settle among slave holders themselves. And they are the cruelest of masters, because, having been accustomed to the activity and energy of free laborers, they have not the kindness, the patience, and the forbearance towards the slaves, which are often found in those brought up among them. Thus, instead of entering their protest against the 'institution,'—a silent one, at least—by refusing all connections with it, they give it such countenance, by their practice, that the moral sentiment of the North is naturally supposed to be in favor of it. I know it is often said, in their justification, that they cannot do without the services of slaves, in a country where slavery exists. This is no excuse. If they cannot obtain such service as they want, without violating the law of God or the rights of man, they can have the choice of three things, namely: to do their work with their own hands, abandon a country where they cannot live innocently, *or die*.

Meanwhile, we shall do well to inspire the hearts of our children with such sentiments of justice and humanity, that if they ever do become slaveholders, they may say, our fathers and mothers are not responsible for the sin.

C. STETSON."

REV. CHANDLER ROBBINS' DISCOURSE

IN COMMEMORATION OF REV. HENRY WARE, JR., D. D.

We gave a brief notice of this sermon, with an extract from it in our last number. We also on our first page to-day, publish another sermon on the same subject. We are gratified in being permitted to present to our readers Mr. Bartol's sermon, which we are confident will be read with interest, as a just delineation of the character, and a beautiful tribute to the memory of this departed saint. We have no fear of filling our columns with too frequent notices and allusions to Dr. Ware. We owe it to ourselves and to him to keep his memory fresh in the hearts of our denomination. He cannot be utterly forgotten; but we could not have his name and memory thrust under and overlooked aside the press and throng of passing events. We would have his name a *living* memory abiding continually in our hearts. Though dead we would have him ever speaking to us in his life and labors, his character and example, and the worth of them. As the weeks pass on and we come to realise that he is actually dead, the worth of them rises up before us in enlarged and continually enlarging proportions. We feel more and more, that a great man, 'great in the Kingdom of Heaven,' great according to the high Christian idea of greatness, a man whose name was 'a tower of strength,' whose unblemished and invulnerable character, harmonious and *consistent* throughout, was a 'living epistle known and read of all men,' a beautiful exhibition of the vitality and power of the simple gospel, Unitarian faith, hath been taken from our Israel, and the magnitude of our loss daily presses upon us more and more. This feeling has been strengthened within us by Mr. Robbins' discourse and the important matter connected with it. This is a most valuable and faithfully executed pamphlet, of 71 pages, and the thorough re-perusal of it, has disposed us to present it afresh to the attention of those who would acquaint themselves with the principal events in the life of Henry Ware, with the secrets of his influence, and the grounds of the reverence and affection cherished towards him. Prefixed to the discourse is an account of the proceedings of the Second Church and Society, on learning the death of their late Pastor, with a copy of the letter of their committee addressed to the widow and bereaved family. The appendix of twenty-three pages is full of interesting matter, containing an account of the circumstances, and copies of the communications between the parties relative to Mr. Ware's ordination as Pastor of the Second Church and the dissolution of that connexion. These are followed by an interesting statement of Mr. Ware's duties at Cambridge, his illness in its various stages, and a list of his published writings. The discourse itself is a chaste and beautiful biography, a just discriminating delineator of the character of Henry Ware, a tribute to his memory worthy to be laid upon the altar of the Second Church, breathing throughout a spirit which gives additional evidence, were any needed, that its author is worthy to stand as his successor in the pulpit hallowed and sanctified by his faithful and eminently successful ministry. In delineating his character, Mr. Robbins says:

'Mr. Ware's character was not a difficult one to understand. It had some shades, indeed, that all did not see,—shades of rare and delicate beauty, which were clearly perceived only by his most intimate friends. It had variety, too, and richness, reserved stores of genius, and strength, and love, and mirth, which kept alive the interest and curiosity of those who were most often in his society. But notwithstanding all this, so great was its simplicity, that any, who knew him at all, knew his principal characteristics.—In his own family, he was in all important particulars, what he was to the world. He was not one thing in one place, and another in another, but always the same. Though sometimes reserved, he never dissimulated. If he ever wore a veil it was of nature, and not of guile. No man living was more truthful, or more in earnest in all that he said and did. His heart was too sound in virtue, to desire any false coloring on the surface; his soul was too ingenuous and noble to endure it, even if it had been needed. His conversation, his preaching, and his writings were, to a remarkable degree the transcript of his own mind and heart; and because that mind was sound, and wise, and pure, and that heart warm, devout, and true, therefore it came to pass, that in all these modes of influence, he exerted an unusual and uniform power upon the opinions, sentiments, and principles of men. He was not a great logician, nor pretended to be; but when he reasoned of righteousness, temperance, and a judgment to come, with the earnestness of deep conviction, with the logic of common sense, with the authoritative arguments of truth and love, the reason assented, the conscience trembled, the heart submitted. He was not a profound theologian, nor pretended to be; but his mind was well furnished with the most valuable treasures of sacred lore, and held at its command a magazine of illustrations, expositions, and proofs of all the great doctrines which he had examined, and believed, and therefore preached. He was not a graceful rhetorician, if judged by artificial rules, nor pretended to be; but in that plain, serious, earnest eloquence, which is most appropriate to the pulpit, whether we estimate him by the interest his preaching always attracted, or by the effects it often produced; he has left behind him no superior, and not many equals. He was not a scholar, in the ordinary acceptation of that word; nor a man of brilliant talents, nor pretended to be; but in amount and variety of general and useful knowledge, in quickness of intellectual perception, in correctness of taste, in the finer qualities of a poetic imagination, and in fervor and fertility of genius, he has given abundant evidences of high natural endowments and excellent culture. But better than all, he was a good, a sound, a faithful man. His superiority is not seen in any conspicuous feature of greatness, but in the fullness and proportion and solidity of his moral manliness. He was a hero of the Christian stamp; brave in the cause of virtue, without the flourish of arms; invincible in integrity, without boasting or arrogance; prompt in enterprises of benevolence, without impetuosity; patient in hardships; without the thirst of glory; overcoming evil with good, and achieving the victory over the world, with the sword of the Spirit, under the breast-plate of faith and love. 'The same shall be called *great* in the kingdom of Heaven.''

TO THE CLERGY.

We have frequently been moved to enter our protest against a custom which is fast growing to be an intolerable nuisance. We allude to the exactions which are made upon ministers through the instrumentality of letters of introduction or recommendation written by their brethren. Where these letters concern local charities, as has been the case in many recent instances with which we have been annoyed, the minister of a parish has no right to presume upon the fraternal regards of his brethren at a distance, by sending his letter missive through the hand of some importunate visitant. All the claims of Christian sympathy and charity may be answered by a different method which we hope some who have erred in this matter will henceforth pursue. Where a needy individual has any good reason for asking especial aid of ministers, or where some general cause of charity is to be subserved, any minister of any place, has a right or may indeed be under an obligation to write his name, the amount of his subscription and the warmest words of his approval upon paper. This paper is all that a solicitant of such charity should ask. When it is presented, the cause itself, fortified with the approval which judicious friends of our own have passed upon it, stands on its own merits, and we can decide by our means and knowledge of other claims, and by a comparison of the merits of different cases, what we will give and whether we will give at all. This course we think should be pursued in all cases, especially when the object is a merely local charity, a demand coming from a place which is abundantly able to answer it, and bound to answer it without sending abroad for help.

But some of our brethren have pursued a different course, and we shall pardon their errors thus far, only on condition that they avoid them for the future. We have frequently been interrupted in our labors by visiters who enter and with much grace pass the compliments of the weather and seating themselves, put into our hands a letter of introduction or more or less of recommendation from a brother minister, asking us to aid some local charity. While we are perusing it our visiter will take a quick glance around the room, and then as we meet his eye, we read the expression—'get rid of that call if you can—how much do you mean to give? you will ask no questions of course, for one of your dear brethren appeals to you through me.' Indeed the letter does amount to a claim from one of our brethren, and we feel grateful when the claimant after pocketing our gift, as if it were a matter of course, does not follow us up by asking for 'a list of the forehanded men in the parish,' that he may call upon them.

We take it as a well established fact that a minister is never at a loss for deserving objects of his charity. We wish no more such letters.

CHRISTIAN COURTESY.

We are gratified to learn that the Second Society in Brighton, (Calvinistic,) have kindly offered to the First Society, (Unitarian,) the use of their Church, while that of the latter Society is undergoing alterations and repairs in the interior. A similar act of kindness was proffered a few years since by our brethren to this same Second Society while erecting *their* Church, and they appear to have gladly availed themselves of the present opportunity to return the Christian courtesy. Although the Unitarians had previously made other arrangements for worshipping till their Church is prepared in a large and beautiful hall lately erected, they feel no less grateful for this act of kindness on the part of their fellow Christians. These things are good. Let us speak of them. They tell of the gradual diffusion of a better spirit in our community. They indicate the silent establishment of the great principles of our religion, a true Catholicism, a wider and true love. We rejoice in the prospects of our friends at Brighton. With unanimity and zeal they are greatly beautifying the interior of their Church, by painting the walls in fresco, erecting a new pulpit, &c. The natural scenery thereabouts is very rich, perhaps even more so than in Roxbury and Brookline; and as Brighton is now brought within a few minutes ride in the cars from the city, it will doubtless receive more and more accessions from those of our inhabitants who covet pleasant rural residences. As announced in a former paper, the ordination of Mr. Frederic A. Whitney over the First Church here, will take place as soon as the improvements on their house can be completed.

NEW PUBLICATIONS.

As the Harpers of New York approach the close of their re-print of the voluminous work of Alison, only one number of which is now wanting, they have undertaken to issue Gibbon's Decline and Fall of the Roman Empire in the same way. This work, which, when completed, will be comprised in Four Octavo Volumes, will appear in fifteen numbers, at twenty-five cents each, and the mode of its publication will do much to favor the perusal of it. The edition chosen is, of course, that of Rev. H. H. Milman. This edition with its Preface and most invaluable Notes, comprehending likewise the best of Guizot's Notes, gives to Gibbon's immortal work an increased value, and sucks out its poison: the sneers and inuendoes, the suppressions and the glosses of the author, and all his covert implications and insinuations, are remarked upon, and due cautions are interposed to prevent faith from being undermined by scorn, or sarcasm, or spurious philosophy. The English Edition is a work of great cost, the American appears on tolerable paper, and will satisfy general readers. We recommend the work to all who have it not. Messrs. Saxton & Peirce will supply the numbers regularly. The same publishers have issued the fifth of the eight parts of the complete works of Hannah More, and have undertaken the publication of Amos Kendall's Life of Andrew Jackson, in fifteen monthly parts.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. II.

We propose to offer some historical details under the following captions: Congregationalism, Antinomianism, Arminianism, Half-way-Covenant, Episcopalianism, Hopkinsianism, Unitarianism, Universalism, the Baptists, the Free-will Baptists, the Christians.

CONGREGATIONALISM.

It was the first-born Puritanism. The puritans were perhaps, the majority in England when Queen Elizabeth ascended the throne. In 1564, it was reported to her Majesty that the clerical habits and forms of public service were generally neglected by the ministers. Previously to this, the Queen had ordered that the Liturgy, which had been used in the reign of Edward VI, should be revised, and instructed those who executed the revision, to strike out all those clauses which disparaged the papacy. But she did nothing to accommodate the consciences of the Puritans. It was her determination to enforce uniformity. Parliament had invested her with supremacy over the Church. Her ministry issued certain papers, called 'Advertisements,' requiring the ministers of religion to observe, punctually and strictly, all the forms and canons of the Church. These producing numerous and strong remonstrances, her Majesty issued '*a proclamation*,' enjoining silent and entire submission to the authorities and requisitions of the Church. By this ordinance, whose provisions were enforced by a strict and watchful supervision, the Puritans of 'the straitest sect,' were grievously distressed. They were perplexed in regard to the course to be pursued. Some proposed that they should make use of the Liturgy, but omit the offensive passages. Others, that it should be wholly laid aside, and if the churches were shut against them, to hold 'conventicles,' i. e., meetings in private houses, halls, barns, wherever they could be accommodated, though very indifferently. But neither of these expedients availed them much. The eye and the arm of Government were too watchful and vigorous to be escaped. Though very numerous yet but few of the Puritans seceded from the establishment. There were several reasons for this. They were generally satisfied with the doctrinal 'articles' of the church. This fact sustained their veneration for it. Another reason was their disagreement among themselves in regard to the organization which should be adopted. Many, perhaps most of them, preferred the example of the Reformed Churches on the continent. This was Presbyterianism. Others could only be satisfied with Independency, a pure Congregationalism. Many tracts and treatises, though in the face of government, were ushered before the public, by Cartwright, Margaret, Professor of Divinity, St. John's College, in the University of Cambridge, by Robert Brown, by Travers, Robinson, Hildersham and a multitude more. By turning their arms upon themselves, they gave the example of a house divided against itself.

The first actual secession occurred at Norwich, in 1580, under the lead of Robert Brown, aided by Richard Harrison, a schoolmaster, and some Dutch residents. They organized themselves as an independent church and took the name of 'Brownists.' The thing, however, was scarcely sooner done, than Brown was in the hands of the sheriff, and his followers dispersed. They fled to Zealand, and collected at Middleburgh. Brown having obtained his liberty, followed them thither, and for a time min-

istered to them, as their pastor. This example of voluntary exile for the sake of religious liberty, being the only way of obtaining it, was followed by great numbers of English Puritans, who, in the course of thirty or forty years, established churches in Amsterdam, Rotterdam, Leyden, Francfort and other cities of Holland and Germany. The account of Clifton and Robinson, with their 'Spartan Band' of followers, is so well known that it needs not to be here repeated.

The Plymouth Church was a good model of Congregationalism. Not, perhaps, a pure ecclesiastical democracy, yet as much so as it was useful to have been. The next, in the order of time, was the *church* at Salem. This, though rather by *accident*, was copied from the Plymouth *model*. Dr. Fuller, one of the Deacons *of the* church at Plymouth, was called to Salem for the sake of his medical services, in the winter and spring of 1629, where he continued for the term of three or four months. He had much intercourse with Gov. Endicott and others on the subject of church discipline and organization, and gave an account of the principles on which the Plymouth church was constituted, which made a very favorable impression. Higginson and Skelton, the two ministers destined for Salem, arrived in the following summer, and were ordained August 6th. The two ministers, one as pastor, the other as teacher, were ordained by the church. Mr. Houghton was chosen ruling Elder, and two or three brethren, deacons. A confession of faith and a covenant were brought forward, in which it was expressly declared that 'the church at Salem did not acknowledge the jurisdiction of the Plymouth church or any other; that the authority of ordination did not exist in the clergy, but depended entirely on the free election of the members of the Church.' Thirty copies of this paper were prepared for the thirty members who subscribed it, and gathered the church.

The next, 1630, was the year of the great immigration. It employed a fleet of ten or more vessels, and brought over from 1500 to 2000 persons. They settled themselves in five or six different locations which soon became so many different towns; Charlestown, Newton, Watertown, Roxbury and Dorchester. Shawmut was an appendage to Charlestown, and became Boston three years afterward. In each of these, churches were speedily organized. That of Dorchester had been gathered at Plymouth, in England, and consisted of those immigrants who purposed to be settled in a town by themselves. They observed a day of fasting. In the forenoon, Mr. White of Dorchester, Dorsetshire, preached. In the afternoon, Mr. Maverick and Mr. Warham conducted the services, and were chosen and separated to the ministry of the new church. There was no council of ordination.

On the 30th of July, this year, 1630, was formed the church in Watertown. It consisted of about 40 members, Sir Richard Saltonstall at their head. Rev. George Phillips was chosen pastor. No council of ordination. A covenant was subscribed which bound them to cleave to the word of God, 'to the true intent and meaning thereof.'

The church in Charlestown was organized August 27, of the same year, and Rev. Mr. Wilso. installed its pastor. Most of the people of Charlestown soon removed over the river, to Shawmut, and organized a new church, of which Mr. Wilson was chosen to the ministry and separated to the charge of it, Nov. 22, 1632. And although the ceremony of imposition of hands was employed on this, and on the like preceding occasions, by some two or three of the brethren, it was carefully mentioned that it was done only as *a sign* of the election of him, on the part of the church, to be their pastor.

In Roxbury, the church was gathered in 1632, of which Father Weld and the most excellent John Elliot, of Indo-apostolic memory, were installed pastor and teacher, but no ordaining council.

The year 1633 was distinguished for the arrival of three eminent clergymen. They had been such in the Church of England. Their immigration was hailed as Jubilee. In the quaint and punning style of the day, it was said: The vessel brought us Hook, for our fishing, Stone, for our building and Cotton for our clothing. The fame of Mr. Cotton surmounted that of the other two. He and Mr. Hooker have been yclept the Luther and the Melancthon of New England. Hooker must in justice, have been accounted the Luther, for he was the stronger and the more consistent man of the two, yet not so gifted and popular as his rival, Mr. Cotton. The General Court assembled in order 'to determine the sitting down of Mr. Cotton.' The result was that he should sit down in Shawmut, and that Shawmut should take the name of Boston in compliment to Mr. Cotton who had been the late minister of Boston, in England. He was therefore, Oct. 10th, installed teacher of the church in Boston, as colleague with Mr. Wilson. The installation took place on a day of fasting and prayer, with imposition of hands by Mr. Wilson and his two elders. Though Mr. C. submitted to this formality, it seems not to have 'pleased him well,' for he took the liberty to signify that he considered his ordination to the ministry in England, though Episcopal, as valid to all intents and purposes.

Both Mr. Cotton and Mr. Hooker were antidemocratic in their views of church organization and government. Such also were Messrs. Stone, Noyes and Parker. They wrote and published their opinions on the subject, and combatted the Congregationalism which was becoming the order of the new American churches. Mr. Cotton maintained that a church consists of elders and brethren; that elders are to be entrusted with the government of the church; that without their concurrence there should be no election, no admission, no exclusion; that they have a negative upon all the acts of the brotherhood; yet that the latter have nothing imposed upon them without their own act and consent; that there should be *a communion* of churches through the medium of synods and councils which possess authority to enjoin things necessary for the rectification of disorders and confusions in churches, and to enforce their injunctions with the penalty of non-communion.

Mr. Hooker seems to have been more ecclesiastico-aristocratical than Mr. Cotton. He was not satisfied with having occasional synods and councils, but would have standing ones under the denomination of *Consociations*. He said, 'we must have them or we are ruined.' Dr. Elliot says, 'He gave more power to the elders than was allowed by our New England Fathers of the Mass. colony.' Perhaps, however, not more than was allowed by Parker, Noyes and Stone, who contended that though the brethren might act in certain matters and join in church-censures, they disapproved a governing vote of the brotherhood as decisive on any disputed point. 'A pastor,' said Mr. Noyes, in one of his publications, 'should be *Episcopus Preses*, though not *Episcopus princeps*; A *presiding* bishop but not *monarchical*. They were pained at the severity which Puritan writers inflicted on Bishops. And because Mr. Parker, in his preface to Mr. Noyes' book, had reproved them, President Chauncy of Harvard college, entered into controversy with him calling him, 'Urijah, the priest who set up the altar of Damascus to thrust out the altar of the Lord's institution.'

Mr. Stone being asked, what a congregational church was, answered, 'It is a speaking aristocracy in the face of a silent democracy.' Mr. Cotton would balance the power between the elders and the brethren. But Messrs. Stone, Hooker, Noyes and Parker seem to have claimed almost the whole of it for the former. Fifty years afterward, Rev. Mr. Stoddard revised these views in regard to the power of elders to admit and exclude, and the power of councils both to excommunicate and to absolve from excommunication. And more than fifty years later, a similar doctrine of the pastoral prerogative was publicly defended by Rev. Zabdiel Adams of Lunenburgh, Ms., 'That a pastor is entitled to a negative on the acts of the church.' Much excitement was got up on this subject, mostly in Worcester Co. A number of ministers claimed more power than the churches were willing to accord to them. This produced altercations which issued in the dismission of ministers. Then followed lawsuits for the recovery of salary. But so unpopular were the clerical claims, that several of the ministers lost their salaries though even the unanimous decision of the courts was in their favor. [See Dr. Bancroft's half century sermon.] S. F.

THE AMERICAN UNITARIAN ASSOCIATION.

To the Editors of the Christian Register.

Will you permit me, through your columns, to address a few words to the government of the American Unitarian Association? I take this means, rather than a direct appeal, that if there is any force in what I say, it may carry with it the sympathy and consent of the Unitarian public, and thus compel attention and obedience.

Is not the first object of the A. U. A. the dissemination of Unitarian views of Christianity? Are not all other objects to be kept by it entirely subservient to this? The object of every Unitarian pulpit, is not primarily to disseminate sectarian views, but to teach and enforce religion, and its promulgation of Unitarianism is and should be a secondary aim. But the purpose of the A. U. A. seems tome to be purely sectarian, and although there may be better things than publishing the distinctive opinions of Unitarianism, yet that body has nothing better to do and nothing else to do. It was not organized for moral or spiritual influence except indirectly, but to diffuse the sentiments of our denomination. It accomplishes its ends, when it does this most efficiently, and when it neglects this to do something better, it relinquishes its proper duty.

Now I am very far from asserting that it ever has neglected this duty, or that it is not now as efficient as it can be with its limited resources. But I have a suggestion to make, which depends for its force upon the recognition of this principle.

Is it not the duty of the Unitarian Association to act independently of the expectation of this or that Unitarian Society, or this or that region of the country, and with exclusive regard to the widest and most rapid and most thorough publication of Unitarianism? Ought it to exhaust its funds in the support of feeble Societies when there is no prospect of extending the knowledge of its opinions? Is not its office purely that of shedding light, and where the light has already gone has it any business there, with feeding the spiritual wants of those whose eyes are open? If it should be found that the publication of tracts were a better means of accomplishing its single end than the rearing of Societies, then it ought to publish tracts exclusively, even though every parish in New England were crying out for aid. If the employment of missionaries be found most effective, then let its fund go to the support of missionaries. Or if these together prove the best instruments to its purpose, let each have its proportionate support. My point is that just there where the dissemination of Unitarian opinions is best to be promoted, and by such means as prove best, should this Association labor, and that, without reference to the expectations of those who are more anxious (as they may very properly be) to secure the administration of pure religion in their own village or town, than to spread abroad the knowledge of the truth.

Now it may be replied that this is all acknowledged, and that the A. U. A. is acting upon these principles to the full extent of its ability. I ask them for the grounds upon which it concludes that its present course is wisest and best. If I understand its course, it is this. All the feeble Societies in the country are allowed to present their claims to assistance to this Association; and its means are divided into inconsiderable sums, which help to sustain parishes that could not else live. In this apportionment there is little room to consider what may be the ultimate prospects of the spread of Unitarianism from the several stations thus upheld. It has been enough to know that a Unitarian Society was struggling for life, and whether preaching was likely to enlarge its numbers or disseminate light through the community or not, has not been deemed the first thing to consider. But is not this the first thing to consider? Has the A. U. A. anything else to consider in refusing or affording its aid? I think not. I do not say that the support of public Societies is not a most important object and duty. There should, doubtless, be more organization and effort to accomplish this. But it is not the first or important business and duty for the A. U. A.

It seems to me that there are certain centres of influence in different parts of our country, North, South, East and West, which it is the great duty of the A. U. A. to occupy, if it cost them every dollar of their funds—and that all local demands should yield to the claims of these centres of intellectual light. If it is the aim of the Association to publish Unitarianism let them do it from the housetops not in the cellars. Let them do it in the highways and not in the byways. Nor should it be the chief question whether a flourishing congregation can be built up in such places; but whether from these stations a wide dissemination can be given to our opinions, through a changing audience of intelligent and influential people. The A. U. A. needs to build light houses rather than Churches, and for these beacons it should choose the highest and most conspicuous sites.

What might not be done, if a Unitarian missionary of suitable qualifications could be maintained in the capitol of each State in the union? And oftentimes more could be done where there was no attempt to build up a Society than where that was the chief effort. For how long ago was it that we knew that our best influence was in the modification of the prevailing religious opinions, in the shooting of light into the Churches of other denominations, rather than in building up our own sect, or multiplying our parishes. If in any way, we could get our publications read, these efforts might be spared; even now doubtless a wider influence is exerted by the general literature of our land, which is so largely under the control or the influence of liberal Christianity, than in all other ways. But preaching has its own peculiar power, and many hear the word who will not read it. And we are not probably aware how much a simple statement of Unitarian Christianity, a single sermon, often does to change the whole religious opinions of those educated in Calvinism. Unitarianism recommends itself at once, for it has the human understanding and heart on its side. And therefore casual hearers of its preaching, often carry away with them from a single discourse matter for long reflection and the seeds of a thorough revolution. And if we are laboring for things and not for words, for real and not for apparent, for solid and not for showy influence, our object is not to build Unitarian Churches or to gather Unitarian Societies, so much as to scatter Unitarian light. And this we can do best where there are most people, and most people of character and influence.

Shall we not seek out these positions. Who does not rejoice that a Unitarian Society exists in the capitol of the country? And whatever success the able representative of our cause in that city may have in building up a flourishing Society, the greatest service he renders is independent of that, in the unseen influence he is able to exert on the leading minds in our land. There are very peculiar difficulties in that excited world of politics, in introducing any other themes of consideration, but who can doubt that a very broad illumination might be traced in the course of years to the light of that pulpit.

I will speak only of Albany as an illustration of these views. It must be a very difficult work to build up a Unitarian Society in that place able to support itself. There are very great discouragments, and enough to dishearten the few Unitarians there and the A. U. A., if this be their great object. But if the A. U. A. is seeking for a city set on a hill, on which to erect a watch-tower and beacon, to be seen of all men, let it consider Albany. To say nothing of the needs of Albany, where, as I am credibly informed, infidelity harvests a large class of thinking minds, let me speak of its fitness for our purposes. It is, through a large part of the year, the resort of an immense body of the most intelligent citizens of the great State of New York, who, in leaving home, have escaped the espionage which would keep them from gratifying their curiosity in respects to our opinions. The place is Church going in the extreme. It is not so large that every claimant to attention, especially with the aid of novelty, is not sure of a notice and a hearing. In the winter politics and religion furnish the occupation and excitement of the people, as all amusements are soon frowned down. There is then a very great opportunity of opening our views and scattering them on the wings of the wind through this vast territory, which is connected with its capital by the most rapid and frequent communications. I do not think there is a station in the whole country more important than Albany. And it seems to me the duty of the A. U. A. to support an able and permanent missionary there, even if it is obliged to sustain the whole expense of the mission and withdraw its aid from a dozen feeble Societies in the interior to do it. What we need in such places is full, efficient and adequate aid. Not for the sake of the particular Society there, but for the sake of the cause; for the sake of Unitarian Christianity.

And so of other great points, we must occupy them and give them our whole strength, and leave other associations with other objects, to tend the infant parishes, when the aim is not to extend our views, but to meet the wants of confessed disciples of our faith. In New England, there is comparatively no want of light, and our opintons are doing their great work admirably well, and to the heart's content of those who know how slowly religious prejudices are overcome in all cases. But there is a positive want of light in other parts of the country, of intellectual illumination upon religious truth, and it is there that the A. U. A. as it seems to me, should put forth its strength.

I pray for a candid consideration of these suggestions, which are offered without a particle of disrespect for the government of the A. U. A. and with a doubt whether anything more or different from the course now pursued by them is practicable, but with an earnest desire, at the very least to attract immediate attention to Albany. H. W. B.

New York, Oct. 17, 1843.

For the Register.

PARABLE OF THE UNJUST STEWARD.

Messrs. Editors,—If I rightly understand the exposition of the Parable of the Unjust Steward, briefly sketched in your paper of the 14th inst., it does not materially lessen the difficulties which surround that passage of scripture. I conceive the exposition to be simply this; that the Steward, in the presence, and consequently with the knowledge and consent, of his master, took upon himself a portion of the obligations of the debtors; but it appears to me, that such a transaction either would not have been permitted by the master, or showed no great prudence on the part of the steward.

Three suppositions may be made respecting it.

1. Suppose the master owed the steward nothing for wages. Would he be likely to accept the security of the servant, whose dishonesty or improvidence he had already experienced, and who had now no certain resources for the future, instead of that of the debtors whose credit, for aught that appears, was good?

2. Suppose the master owed the steward wages, but that he had a right to withhold them, in compensation for his wasted goods. Then the object of the steward would have been to make sure of payment from the debtors. Would the master have suffered *that?*

3. Suppose the steward had a claim for wages which he could have enforced notwithstanding his mal-administration of his office. Then his object must have been, either to get his money from the debtors instead of his master, which would have been of no advantage, or else he must have intended to *give* that amount to the debtors, relying on their generosity and gratitude for a larger return in future kindness, thus giving up a certainty for an uncertainty, which, in the light of worldly policy, in which the transaction must be viewed, was not *wise*.

These are to my mind grave objections. The great advantage of the exposition in question, if it were otherwise admissible, would be, that it relieves the transaction of the steward from the charge of fraud, and consequently the parable from the appearance of sanctioning fraud.—But on the other hand, it is burdened with a difficulty of its own. If, when the steward says to the debter of a hundred measures of wheat, 'take thy bill and write four score,' he meant to make himself responsible for the other twenty, why did he not say so? How could his master hold him responsible, unless he did say so? I cannot account for the omission of a few words on which the character of the act entirely depends.

The commonly received explanation that the steward entered into a fraudulent compromise with his master's debtors to secure to himself their future favor, and that the master, when he discovered it, commended the *forethought* of the act, requires of the reader's imagination to supply the circumstance that he *did* discover it.—But this circumstance is easily and naturally supplied, and the reader is scarcely conscious of the omission. This trifling difficulty, which, to be sure, is removed by the supposition that the transaction occurred in the master's presence, is by no means to be compared with the greater difficulty already stated as belonging to the exposition under consideration.

For the present, then, I must continue to hold to the commonly received interpretation of this passage. I would ask, however, whether some of the difficulty of that interpretation is not removed, by supposing the parable to be a narration of a real fact, which had recently occurred and was well known to our Lord's hearers.—The parables are usually considered as mere pictures of imagination, but this may have been less generally the case than we suppose. The parable of the Pharisee and Publican, for example, may be a description of what our Lord had actually seen in the temple, whilst the story of the widow's mite comes to us as a fact, because our Lord commented upon it at the time of its occurrence, but had he afterward related it himself in illustration of his discourse, we should have regarded it, with other parables, as a work of imagination. It may be questioned whether the parable of the Good Samaritan would have answered our Lord's purpose, if it had not been a well known fact, its force might easily have been evaded by his captious opponent. 'No one of those vile Samaritans,' he might have said, 'would have done so.' But as an acknowledged fact, it was unanswerable.

But to return to the passage under consideration. If we suppose our Lord had *invented* a parable with the design of holding up the prudence and forethought with which men usually conduct their worldly concerns, as an example to his followers in conducting their spiritual concerns, we can hardly account for his selecting an instance, in which that forethought was dishonestly exercised. If we supposed him to have adapted to his purpose a real incident, the illustration may not have lost so much force by the blemish alluded to, as it gained by being known to be actually true. If we should continue to criticise the parable as a work of art, it might be said, that the master's commendation of the steward's wisdom is rather to improbable to be admitted into a work of imagination. Considered as a fact, it is quite a natural trait of a rather unusual character. Here we have, in a few slight touches, a distinctly marked character; a good natured, easy man, so careless of his own affairs as to allow his servant opportunity for wasting his goods, and, when the final fraud, by which he had been circumvented, is detected, rather amused at the trick that had been played upon him, than angry at the injury he had sustained; or at least, not sufficiently disturbed by it, to prevent his admiring his servant's cunning.

Considering, then, the parable as the relation of a fact, I would go farther, and ask, if the very point of the illustration does not lie in the circumstance that the master commended the unjust steward's wisdom. It may not have been so much our Lord's design to give an instance of worldly wisdom, as to show the high value that is set upon that quality. That the steward should have practised this fraud, was not a very striking fact; that his master should have commended him, was very much so. It was a trait, as I have said, that it would hardly do to invent, but which, having actually occurred, was exceedingly to the point. See, our Lord would say, how highly forethought in providing for the future, is prized by the children of this world. It is admired even when accompanied by fraud. Nay, it has been commended even by the victim of the fraud himself. C. P.

Melancholy Event. Great excitement has been produced at Yale College, recently, by the death of Mr. John B. Dwight, one of the Tutors in that College, in consequence of wounds inflicted by one of the students with a knife or dirk.

The circumstances, are stated in one of the papers thus.

On the 30th of September, being the Commencement of the College Term, the students of one class resolved to play a trick upon those of another. This the Faculty determined to put down. These young men assembled in a room, with their faces blackened, and their persons otherwise disguised, so that it would have been impossible to recognise any one of them. At this time Mr. Dwight entered the room, and took F. out, and while conducting him to his room, he received from a knife or dirk in his hand, a wound in his groin. The affair was kept as silent as possible for several days, when an interview took place between the prisoner and the Faculty, during which the former divulged his guilt. He was then expelled, and returned to his home in Philadelphia. The injured man gradually became worse, and on Friday, the 20th instant he died.

The young man who perpetrated the guilty deed has since been arrested. A Philadelphia paper relates the facts of the case thus:—

Homicide Case. Officer David H. Carr, a police officer of New Haven, arrived in this city on Saturday last. He appeared before Recorder Vaux, and made oath, charging Lewis Fassit, formerly a student in Yale College, with the homicide of John B Dwight, who was engaged at Yale College in the capacity of tutor. He was arrested on warrant by officer Whisner, and brought before the Recorder, and after a hearing was committed. In the course of the afternoon he was brought before Judge King, on a writ of habeas corpus. After hearing the arguments of the counsel on both sides, the court ordered him to give bail in the sum of $5000, to await a requisition from the Governor of Connecticut. Wm. M. Meredith, Esq., appeared on behalf of the prisoner.

A New Haven paper of Saturday gives the following account of a meeting of the undergraduates of Yale College.

The recent melancholy death of Mr. John B. Dwight, Tutor in Yale College, has caused a deep feeling of sympathy and regret among the Faculty as well as students of this Institution, especially as a member of the Sophomore Class is supposed to be accessory to this melancholy event. In consequence of the painful excitement which exists, the undergraduates met this morning in the College Chapel, and unanimously passed the annexed resolutions.

Whereas, we are called, in the all-wise Providence of God, to mourn the melancholy death of Mr. John B. Dwight, late Tutor in this Institution, much esteemed both as a gentleman and a Christian; and whereas it is feared that his death may have been hastened by a wound inflicted upon his person whilst in the discharge of his duty as an Officer of the Collede —Therefore,

Resolved, That we, the Students of Yale College, do hereby tender to the friends of the deceased our heartfelt sympathies in view of this bereavement. And furthermore

Resolved, That whether or not it shall hereafter appear that the death of Tutor Dwight was caused by the wound inflicted upon his person from a late member of College, we, as a body, do and will frown upon any individual of our number who shall be known to wear about his person a deadly weapon of any description.

Resolved, That a copy of the above resolutions be transmitted to the friends of the deceased; and also, that they be published in the papers of this city, signed by the officers of this meeting.

JONATHAN WHITE, Chairman.
Theron G. Colton, Sec'y.
Yale College, Oct. 21, 1843.

The funeral services took place in the College Chapel, at the usual hour of service on Sunday afternoon.

Ontanagon Mass of Native Copper. At a stated meeting of the National Institute, held on Monday evening last, the Hon. Mr. Porter, Secretary of War, and one of the Directors of the Institute, being in the Chair, reported verbally to the meeting that he was pleased to be able to say that the celebrated mass of native copper of the Ontanagon, heretofore noticed in this paper, was probably now on its way to Washington for the National Institute. A letter from General Cunningham agent for the mineral lands in Wisconsin and on Lake Superior, of the 28th of August, had informed the Department that it had been removed from its location on the Ontanagon river and was then on the shore of Lake Superior. It had been removed from its bed by means of a temporary railway to the Ontanagon, below the forks, and thence transported on a scow to the Lake. This removal had been effected by Mr. Eldred, who claimed the copper under an alleged purchase of the Indians, with the aid of a large number of men, who had either engaged or volunteered for the purpose of aiding in its transportation. The Department did not recognise the purchase from the Indians if any such had been made, and had directed the agent to take possession of it on behalf of the Government, and transport it to Fort Brady, at the Sault de St. Marie, whence the Secretary of the Treasury had directed a revenue cutter to transport it to Buffalo, at which place the Quarter Master's Department would take charge and transport it to this place. The weight of the Mass, Mr. Porter stated, was probably from 6000 to 7000 lbs.

The Agent had been directed to make to those who had transported it to the Lake an ample compensation for their labor and expense in so doing, although their right to the mass of copper itself was altogether denied as it belonged to the Government of the United States. Any claim to the ownership must be established to the satisfaction of Congress before it would be recognised by the Department. [National Intelligencer.

Dr. Lambert's Lectures. We copy with pleasure, the following communication respecting the Lectures of Dr. Lambert, from the Boston Daily Advertiser:—

Mr. Hale,—I have had the advantage of attending a course of Dr. Lambert's Lectures on Physiology and Anatomy, and I consider it an act of justice to that gentleman to make him known to such of your readers as have not enjoyed the same privilege.

Dr. Lambert has the best apparatus for illustration that has ever been contrived. It is a very perfect representation of all the most essential parts of the human frame, made of papier mache. This is so correct, that at a distance it might be taken for the parts themselves; thus giving all the accuracy and clearness of actual dissections, without any of the disgust produced in some persons by seeing real muscles and blood vessels.

Dr. Lambert's mode of lecturing is excellent. He gives a clear and strong impression of the truths he wishes to convey, without hesitation, confusion or unnecessary repetition. He is familiarly acquainted with the great laws of health, and deeply impressed with their importance, and he leaves his hearer with a strong desire and resolve to observe them. All who wish to improve or preserve their own health, and all who have charge of children, whether teachers or mothers, should not fail to attend a course of the lectures. G. B. E.

Hayti—Counter revolution. The French bark Evalina, at Charleston, brought papers to the 17th Sept. On the night of the 9th, an attempt at a counter revolution took place under the auspices of Col. Dalzon. Col. D., about 7, P. M., with a loose collection of soldiery, took possession of Fort Alexander, but finding it destitute of powder, and incapable of defence, he abandoned it, and advanced upon the town. On arriving at the thoroughfare, he was met by the 5th regiment, commanded by Col. Jacques Louis. At the word "halt," he dashed his horse upon citizen Henriquez, chief of Gen. Herard's staff; whereupon he was immediately shot dead by a soldier named Regis. Dalzon's escort of officers escaped to the woods.

The news of his death was conveyed to Gen. H., who was already on his way to the fort, and who immediately, with his staff, visited all the forts, and announced to the different regiments cantoned in them the issue of the abortive attempt. Regis was promoted to the rank of an officer. Gen. H. it seems, was aware of the conspiracy, and had taken measures to defeat it. Numerous arrests were made, but the conspiracy seems to have been confined chiefly to young men without regular employment, ambitious of military or civil advancement. On the 11th, the provisional government installed Gen. Lezarre in the office of protector, in the place of the late Gen. Voltaire.

The electors to form a new constitution met Sept. 27—all was peaceable.

Late Senator Linn. A large meeting was held at the Court House in St. Louis, on Wednesday, two weeks since, in honor of the character and memory of Mr. Linn. The Mayor presided, Mr. Benton, Judge Lawless, spoke. Appropriate resolutions were passed' and a committee of three appointed to select a person to deliver an address.

☞ We understand, says the National Intelligencer, that the Hon. Abraham Rencher, late a representative in congress from the state of North Carolina, has been appointed charge d'affaires of the United States to Portugal, in the place of Mr. Barrow, who has applied for permission to return.

Fire in Newburyport. The dwelling house of Capt. Spring, in Newburyport, was injured by fire on Monday evening. The third story was nearly destroyed, and the furniture injured considerable.

Western Railroad. The Albany trains were detained several hours on Monday by the slipping of a wing wall on an embankment leading to one of the mountain bridges, carrying with it a part of the road bed.

Mr. Adams. It is very cheering in this day, when respect of age and worth is so nearly forgotten among men, to observe the flattering attentions which are every where paid to Ex-President Adams. He has lived long enough to put to flight the calumnies which the bitterness of party was ever ready to invent, now moves among the American people, ambitious of no office, and yet accepting such trusts as they choose to repose in his hands, and performing his part with vigor and fidelity. The glittering tinsel of office has lost its beauty to this noble relic of another age. Looking back upon a long public life strongly marked with important and stirring events, he lives to enjoy the reward of his faithfulness, and mingles among the active and energetic spirits of the present time with the consciousness that he is performing another round of duties at a period of life when most men are dismissed from the cares of the public prosperity. The people welcome him, and he speaks to them as the prophet who is making his last journeys among men, and unfolding the teachings which his past experience has so well qualified him to give. Honor to the veteran, patriot, and sage! [Connecticut Courant.

Distressing Suicide. A Coroner's inquest was held yesterday forenoon, on the body of Lieut. Geo. J. Wyche, of the United States Navy, lately attached to the receiving ship Ohio, who was found suspended by the neck in the lock-up of the Court House about nine o'clock yesterday morning. The circumstances of this suicide are of the most melancholy nature.—Lieut. Wyche was found about quarter past four o'clock yesterday morning, by watchman Adam Grant, lying on his back, with his head down, in a box which was standing on the sidewalk, in the vicinity of North Market street, in a state of almost entire insensibility, from whence he was taken and carried to the centre watch house, where, after being warmed and partially restored to sense, he was locked up in one of the cells. Here he remained until the watch house was cleared, when he was removed by officer Stratton to the lock-up, (being in no condition to be set at liberty.) Officer Stratton visited him at half past seven o'clock, and again about half past eight, at which time he was sitting in one corner of the room, with his cloak over his head, singing—he then told his name and occupation, and Stratton being called away from his duties, left him, promising to return in a few minutes.

On Stratton's return, in fifteen minutes, he found him hanging by a handkerchief to one of the iron bars over the door. He was immediately cut down, but life was extinct. The testimony before the coroner's jury showed that Lieut. Wyche had been partially deranged for the last few weeks, and to his mortification and fear of disgrace must be attributed this rash act. In relation to this matter, we have heard much blame attributed to the watchmen, but are not able to say on what grounds. Out of six who were on the coroner's jury, three were watchmen or police officers, and a fourth one of the keepers of the court house. [Boston Courier of Thursday.

Railroad in Italy.—The Railroad between Venice and Padua is so far completed as to be opened for a distance of about 28 miles. The bridge, by which the Railroad is to enter the city of Venice across the Lagunes, which will be more than a mile in length, will not be completed in less than two years. The Lagunes in the meantime are crossed by ferry boats, specially appointed for the purpose, which occupy about half an hour in the passage.

Boston and Worcester Railroad.—Three thousand five hundred tons of freight were carried over this line in the six days ending last Saturday, being nearly 600 tons a day—more than two thirds of this business is derived from the Western Railroad.

The receipts from this freight are rated at	$4,900
The expenses at less than	$2,100
Leaving net about	$2,800

or more than fifty per cent over the net receipts of the corresponding week of last year.

OBITUARY.

WILLIAM HENRY SWAN.

Died on Tuesday the 10th of October, inst., at Constantine, Michigan, Mr. William Henry Swan, aged about 40 years, formerly of Worcester, Mass., where he was long favorably known as a merchant, and who more recently was a resident of Rochester, N. Y. His name was associated with the first board of Trustees of the recently established Unitarian Society at Rochester, and stands enrolled amongst its church members under its first organization by Rev. Mr. Storer of Syracuse. To his numerous friends in New-England and elsewhere, his death will be lamented, for he was beloved where best known.

He died calmly with a Christian's hope, and only regretted that he must be separated from his devoted wife and children.

The little band at Rochester feel the loss deeply, for none did more to advance the interest of the society in its establishment, than the departed brother in the faith.

To his memory may well be said, he lived as a man should, with none to gainsay it.

J. H. W.

Rochester, N. Y., Oct. 16, 1843.

MRS. PEABODY.

The following allusion to the death of Mrs Peabody, wife of Rev Dr Peabody of Springfield, was made by the Rector of Christ Church, on the Sunday after her decease, and we are sure it expresses the feelings of this entire community.

"Affection and sympathy for the afflicted, and high respect for the dead, induce me to speak of one who, during the week that is past, has been called from the most tender endearments of life to the realities of a world which she has so habitually contemplated, and for which she gave evidence, in a dying hour, of being ready with the preparations of the gospel. As in life

"None knew her but to love her,
None named her but to praise,"

so now in her death a community unites in lamenting her loss, and in calling to remembrance the bright virtues of her estimable character. Though not of us, as a congregation, we will ask as a privilege, to sympathise with those upon whom the loss most sadly falls, and unite with them in thanks to God that in the solemn hour, when heart and flesh failed, He was the strength of her heart, and Heaven the Home where she longed to dwell. May the blessed consolations of the Gospel visit the hearts of those who mourn; and especially may he who has so long ministered consolation to others, experience in this day of his desolation the overflowing comforts which come down from above; comforts which enable the Christian to exclaim, in the midst of afflictions, "Though he slay me, yet will I trust in him." "Surely goodness and mercy have followed me all the days of my life."

☞ Worcester Co. Auxiliary Bible Society.—The Treasurer has received, since the last acknowledgement, Donations

From an individual in Calvinist Society, Worcester,	50
From Congregational Society, Oakham, by Mr Peter Robinson,	9,19
From Worcester North B. Society, by B. Hawkes, Esq., Treas., collected in Rev S. S. Smith's Society, Westminster, of which $30 is to make Dea S. Barnes a Life Member of A. B. S.,	54,90
Collected in Winchendon,	10,66
" in Rev Mr Sabin's Society, in Templeton,	11,69
From Rev Mr Sanford's Society, Boylston,	26,00
From B. S. in 1st Cong. Society, Leicester, by Jos. L. Partridge, Esq. Treas.	48,73
From 1st Cong. Society, Oxford, by Rev Mr. Bardwell,	57,00
	$218,67

Worcester, Oct 25, 1840.

☞ The Ladies' Fair at Amory Hall. The Ladies' Fair in aid of the Union Church, Chelsea, announced to take place at Amory Hall on the 26th instant, is postponed till next week, on account of the continuation of the Exhibition of Paintings. The Fair will commence on Thursday, the 2d day of November, and be continued three days. o28

☞ Notice.—The Ladies of the South Congregational Society will hold a Tea Party at the Vestry of the Church, (entrance on Castle street,) on Thursday evening, Nov 2d, commencing at half past six o'clock. Tickets 25 cents; to be had at the door. o28

☞ The Female Samaritan Society will hold their 27th Anniversary on Sunday Evening next, at the First Universalist Church, in Hanover st. Sermon by the Rev Mr Whittemore, after which a collection will be taken in aid of its funds. Services to commence at 7 o'clock. o28

REMOVAL.

The Counting-Room of the Christian Register is removed to No. 1 Water street, (the same street and the same side of it,) within a few steps of Washington street.

TO SUBSCRIBERS.

The Publisher of the Register takes this occasion to refer to the change which he has recently made in the style of publication and general appearance of the paper. It has long been his wish to present it to his readers in a neater and more workmanlike dress, as well as with more correct typographical execution. It is now printed, on a new press, and, as must be perceived, on new type, and better paper. As the type is one denomination smaller than before, we are able to present a greater amount and variety of matter.

To meet the increased expenses of these improvements, the publisher hopes to enlist the kind offices of those subscribers and readers who wish well to the interest, success and usefulness of the paper, in extending its subscription list. And he hereby authorises those friends who may be thus disposed to aid him, to promise to individuals or companies who may subscribe now or soon for the ensuing volume, that as soon as their names are forwarded, copies of the paper shall be sent them during the remainder of the current year, with no other charge than that of postage.

MARRIAGES.

In Mendon, 17th inst, by Rev Mr Shaw, Mr Mellen C. Bragg of Milford, to Miss Caroline R. Fisher of Holliston.

In New York, Oct. 18, at the Church of the Messiah, by Rev. Dr. Dewey, James L. Little of Boston, to Julia A., daughter of Zebedee Cook, Jr. of N. Y.

In Westboro', Oct 19th, by Rev Mr Harvey, Mr B. B. Nourse to Miss M. E. Longley,

In Northampton, by Rev Mr Clark, Mr James R. Day to Miss Sarah J. Hart.

DEATHS.

In this city, on Saturday morning, 21st inst., Sophia Henrietta, daughter of Mr. David Reed, aged one year and six months.

In this city, Oct 24th, Mrs Susannah Seaver, 88.

In Easton, Mr Zedekiah Sanger Ames, son of Mr John Ames, a young man of great worth and promise, aged 24.

In Easton, on Wednesday evening, 11th inst., of consumption, Mrs Betsey T. H. Reed, wife of Mr Daniel Reed, and daughter of the late Thomas Hammond, Esq. of Carver, aged 59.

In Walpole, N. H., on the 19th inst, Dea Ephraim Stearns, aged 88½, a revolutionary soldier.

Letter Paper—*Cheap.*—Letter Paper at 12½ and 25 cents a quire, and 1 25, 1 75, 2 00, 2 25, 3 00, and $3 50, a ream. Also, a blue Letter Paper, unruled, for $2 25 a ream, with a supply of Cap Paper. Just received by W. CROSBY & CO., 118 Washington st. o28

Dr. Follen's Works—*Cheap.* The works of Charles Follen, complete, in 5 vols, large 12 mo, with a Memoir, for sale low by W. CROSBY & CO., 118 Washington st. o28

Kenrick's Exposition,—*Cheap.* Kenrick's Exposition of the Four Gospels, complete in 3 vols, 8 vo, for $2. Just received by W. CROSBY & CO., 118 Washington st. o28

Dr. Channing's Works, Complete. The Works of W. E. Channing, D. D., another edition, complete in 6 vols, 12mo. A supply always on hand and for sale by W. CROSBY & CO., 118 Washington st. o28

German Books.—Follen's Practical Grammar of the German Language; Follen's German Reader, for beginners; German Dramas, from Schiller and Goethe, translated by Dr Follen. Published and for sale at SIMPKINS'S, 21 Tremont Row. o28

T. S. Lambert will commence a course of six Lectures before the Ladies and Gentlemen of Boston, on MONDAY EVENING, Oct. 23, in the Temple, at 7 o'clock, on the use, structure, and means of preserving the Health of the Human System—the subject being illustrated by the use of the Modele d'Homme, or Artificial Man and the Manikin. The first represents upwards of 1700 different parts of the Body, the Lungs, Heart, Stomach, Brain, in fact every Muscle, Blood Vessel, Nerve, all parts internal or external, except the skin, as they would appear in an adult, in form, size, color, position, the Manikin representing them as they appear in a person of fourteen years.

Tickets to Course, $1; to single Lecture, 25 cents. Any person may take a ticket to the first Lecture, and a ticket to the Course as they pass out for the remainder. May be had at TICKNOR'S Bookstore. o21

Annuals and Gift Books for 1844. SAXTON, PEIRCE & CO., General Booksellers and Stationers, No. 133 Washington street, have made arrangements to be supplied with every Annual and book suitable for presents, at the earliest day after their publication, and will furnish them at wholesale and retail at the lowest rates. The following are already received.

THE GIFT: A Christmas and New Year's Present for 1844, containing eight superb steel plates, engraved by Cheeney, Pease, Humphrey & Co., from paintings by Huntington, Sully, Juman, Mount and Page; and contributions from Sigourney, Tuckerman, Lovell, Gould, Hoffman, Channing, Sargent, St

POETRY.

DEATH OF CHILDREN.

BY J. Q. ADAMS.

Sure, to the mansions of the blest
When infant innocence ascends,
Some angel brighter than the rest
The spotless spirit's flight attends.

On wings of ecstasy they rise,
Beyond where worlds material roll,
Till some fair sister of the skies
Receives the unpolluted soul.

There, at the Almighty Father's hand,
Nearest the throne of living light,
The choirs of infant seraphs stand,
And dazzling shine, where all are bright.

That inextinguishable beam,
With dust united at our birth,
Sheds a more dim, discolored gleam,
The more it lingers upon earth.

Closed in this dark abode of clay,
The stream of glory faintly burns,
Nor unobscured the lucid ray
To its own native fount returns.

But when the Lord of mortal breath
Decrees his bounty to resume,
And points the silent shaft of death,
Which speeds an infant to the tomb,—

No passion fierce, no low desire
Has quenched the radiance of the flame;
Back to its God the living fire
Returns, unsullied, as it came.

MISCELLANEOUS.

[From the Taunton Whig.]

NORMAL SCHOOL CONVENTION.

AT BRIDGEWATER.

This Convention which brought together a respectable number of distinguished friends of Education, occurred on the 23d of the last month. The notice of it that has appeared in print, was too brief to do justice to the occasion and to those who endeavored to render it useful and interesting. I have been watching every Periodical for a more full account of the occasion, but as none has appeared, and as I have been invited by an able member of the Board to furnish the community with such an account, I lay the following before your readers.

The present and former members of this Institution assembled in the Normal School Room in the fore part of the day; and, although the present room is considerably commodious, yet the crowded benches and the fulness of the extra seats placed in every corner and on every side, must have impressed all how deeply the interests of the school require the erection of a new and more spacious edifice. This is an object to which some of those wealthy and noble-hearted men whom we have among us, might appropriate a portion of their abundant means with a well-grounded confidence that their gift would be ultimately instrumental in elevating the standard of teaching, and carrying to a higher degree of perfection that venerable system of Common School instruction on which the education of the great portion of the population depends. Will not some generous character either in city or town, by the appropriation of a certain sum to the object, make a beginning towards its accomplishment? If this could be done, it would form a nucleus around which, I think, there are many in this County who would continue to contribute their mite until it should amount to a sum adequate to the erection of a new edifice that would meet the wants of this useful and highly prosperous Institution. Of all the sections of New England, there are few perhaps that have exhibited of late a deeper interest in the cause of Education than that of the Old Colony. The splendid and powerful lectures of Mr. Mann in different towns and villages, have awakened among us a more solemn sense of the necessity of general intelligence as well as virtue, to the existence and welfare of a Republican government. These lectures, particularly in this County, together with the exertions and addresses of other energetic and eloquent philanthropists, have created a disposition to foster and favor every project which may seem to have a tendency to make the means of general intellectual cultivation more perfect, and to bring these means within the reach of the poorest of the poor. Mr. Pierce, the founder of Normal Schools in this country, who attended the Convention that has suggested these remarks, said to me on that occasion, that he was delighted and encouraged with the bright prospect which the cause of Education presented in this quarter of New England. Far brighter, said he, is it than in most other Counties. This perhaps is true, and I repose great reliance upon the disposition that has been awakened in its favor. If it were appealed to earnestly and eloquently, I am convinced it would make an honorable manifestation of itself in action, and contribute readily, liberally and ADEQUATELY to the construction of a building which the School needs that it may be prospered and perpetuated as a permanent Institution. But I must leave this, which is so prolific in topics of remark, and turn to the Convention.

The scholars being assembled in their usual room of recitation, were addressed by several gentlemen, who, though they gave utterance to their thoughts without much preparation, spoke to the purpose and with effect. Evidently manifesting an earnest solicitude to gain improvement from whatever should be said to them, it was pleasing to see the profound attention with which the young men and ladies listened to every sentence that fell from the lips of the speakers.

Mr. Tillinghast, the Principal, delivered to his scholars on the occasion, a few affecting and impressive thoughts. They were calculated to exert a benign influence upon the heart and character of the pupil, as well as to stimulate his efforts in the cultivation of the intellectual faculties, and the acquisition of qualities requisite to a teacher. He referred to the death of some of their associates since the establishment of the School, with a feeling and manner that could not fail to be affecting to all who heard him. The spirit of conscientious rectitude which one of their number who had left this troubled life, had exhibited in every instance of her behavior, her purity and desire to spend life usefully, and her high aims and aspirations for improvement, he pathetically recommended to their imitation. He reminded them that though their days, like those of their departed associates, might be few on earth, yet if those days were filled up with useful labor, with an industrious discharge of duty, with efforts never relinquished or relaxed, to form that spiritually elevated character which is prolific in satisfactions that terminate not at death, but reach into eternity, then their lives would be lengthy in the term's sublimest sense, inasmuch as that life is long, which answers life's great end. These serious and sentimental observations of the Principal, are congenial with what is a gratifying fact, that he leaves no method untried to exert a morally elevating influence upon the members of the Institution. That such an influence will ALWAYS come from him, we seem to have a pledge in this, that his interest in the cause of Education can be equalled only by his interest in the Church of which he is both a member and an officer.

He spoke of labor,—of intense, unremitting labor as being the *sina qua non* of excellence and eminent usefulness in any chosen pursuit. As there can be no polish without friction in the MINERAL world, so in the MENTAL, there can be no brightening of its faculties without continual working. Do not imagine that the scintillations and brilliant outbreakings of genius are entirely spontaneous, without any previous labor or intellectual discipline. As well might you say that the eruptions of the volcano, the roar of the whirlwind and the lightning that leaps from the thunder cloud, are spontaneous, without a previous working in the hidden elements of nature. His remarks on this point were strong and elegant.

After the Principal, Rev. Dr. Kendall of Plymouth, addressed a few words to the school, expressive of the interest he had ever felt in it, and his satisfaction in perceiving that its present prosperous condition gave promise of its fulfilling the expectations of its most sanguine friends. He was rejoiced to find that this school had been a place where the attachment of the pupils to the teacher, and friendship for each other, had called into exercise those amiable affections of the heart, which always tend to give an impulse to the intellect in its acquisition of knowledge.

Mr. Fowle, who was formerly an experienced and eminent teacher of Boston, addressed the scholars upon the importance of giving some attention to their external habits and manners as he had been an old soldier in this calling, he could speak to them from experience. It being perpetually a part of the province of the teacher to command and govern his inferiors both in age and learning, this exposed him to the danger of contracting unconsciously a dictatorial, arbitrary and unpleasant manner in the common intercourse with the world. He desired them therefore to be cautious, and not allow their future office to exert in this respect, an unfavorable influence upon their characters.

Rev. Mr. Doggett, of Bridgewater, arose and said to the scholars that as he had been invited to address them, he would endeavor to discharge that duty by giving expression to a few thoughts which had occurred to him as being perhaps of some importance.

If they would derive from this Institution its full and intended benefit, they must remember distinctly the specific purpose for which it was established. *This* as he understood it, was different, in its object and character, from all our other literary Institutions. The principal objects of all our other schools is simply to impart learning. But this is *not* the DIRECT object of the Normal School. The direct object of this is to impart THE ART of communicating learning. Young people must resort *first* to the Common School or Academy to acquire knowledge. *After* this they are to come hither to learn the ART of imparting this knowledge to other minds.—If this particular object of the Institution were kept steadily in view by all the members of it, and all the branches pursued with a special reference to this object, the scholars of course would be more solicitous to become familiar and thorough with what they know they must one day teach to others, and thus realize in this school an influence more favorable to the advancement of the art of teaching, than can be elsewhere found or felt.

Mr. Doggett next recommended the Model school to their attention. Though he believed this to be more beautiful in theory, than useful in practice, yet he thought by due attention, they might derive from it much advantage. To confirm this the Speaker said that when he taught school during college life, having had no previous experience in the business, he derived many useful hints, without which he never could have succeeded at all—by visiting and noticing the regulations of a well taught school in a neighboring district. In like manner let the Model school be visited by the scholars, and it cannot fail to furnish useful hints to those who are anxious to succeed in the art of teaching.

He said to them a word in regard to the art of GOVERNING a school. Though the conscience of the pupil should be appealed to *first* of all and *more* than all other principles, yet he mentioned one or two instances showing that the *love* of *approbation* in some cases, might be addressed with safety and success.

Rev. Mr. Huntington of North Bridgewater, made some impressive observations tending to confirm the truth of what the Principal had said to the scholars upon the necessity of labor in any calling of life.

Hon. Seth Sprague of Duxbury, who has ever exhibited a deep solicitude for this school, and is well known as having done much for its original establishment, made to its members a short address characterized by practical remark, sound sense and the usual eloquence with which he addresses an assembly.

After this the scene of the Convention was changed to the Academy Hall, which was tastefully adorned and filled with well spread tables. Here a circumstance took place full of interest and pathos to all that witnessed it. After the dinner, a gold watch was presented to the Principal, by the Normal scholars through the agency of Mr. Morehead, one of their number. [The address was published in the Whig of August, 30.]. It was done gracefully and with full heart.

To you Sir, said he, we present this as a token of the esteem and affection which we have ever cherished for you as a teacher. It is to be valued not chiefly for the gold of which it is composed, but for the sincere regard and kindly feeling of which it is the symbal. After being laid upon the table before the Principal and accompanied with such language as this, the Principal replied that his heart was too full to make any adequate answer. He thanked them however for their gift, and while he should ever keep it as a choice pledge of their kind regard, he trusted it would be the means of stimulating him to greater exertion and fidelity in his duty.

Mr. Emerson rose and said in a suppressed tone, that he had some things to say which, however, after SUCH a scene he had no heart to utter. Mr. Pierce formerly of the Lexington Normal School, made a speech of considerable length at the table, but as our attention was turned at the time, we have no means of giving any report of it.

Mr. Tillinghast after acknowledging how much the Institution was indebted to the philanthropic and able services of the Honorable Horace Mann, presented his name as the subject of a Toast.

Rev. Mr. Doggett of Bridgewater arose at the table and said, that at a Normal School meeting at Hanover some years ago, John Quincy Adams was present, and related in his happy way, an historical fact of which this occasion reminded him. The fact referred to the ambitious motto which the young men of Sparta bore upon their banner in their literary festivals in which they resolved to surpass all their progenitors. If the young Spartans, said the speaker, could so resolve in their literary festivals, may not young Americans, who are surrounded with the light of Christianity as well as the light of science, adopt the same resolution without allowing the ambitious spirit which it breathes to infect their purity or injure their characters?—Though our fathers were a class of extraordinary men, yet as your means for improvement, young men, are greater than those they enjoyed, has not the philanthropist some right to expect that you, in the language of the Spartan motto, should surpass them all. Showing in a clear light how much might be justly expected from those whose condition, like theirs, was enriched with a multitude of opportunities for improvement, and urging upon them fidelity to such eminent privileges, he closed the address with a Toast, of which the following is a copy. Before delivering it, he said he ventured to present it because he knew if they could discern in it any allusion to the name of Mr. Tillinghast, their hearts would respond to it as being just and appropriate.

The Normal School.—If it should fail to furnish the Common Schools with a bountiful production of competent teachers it must be because it has had poor intellectual soil to work upon for we all know that the TILLING HAS been good.

After the delivery of this, the same speaker continued to observe that in our zeal to promote the welfare of the *Normal*, we must not overlook the *Model* School which, we all know is thriving under the care of Miss Potter. Permit me therefore to offer a sentiment in behalf of that also, and with allusion to her manner.

The Model School.—May its little pupils, whose tender minds are susceptible of being moulded into any impression under the care of the faithful teacher, become vessels of honor in the hands of the POTTER.

The exercises at the table being concluded, the Convention marched to the Meeting-house in a procession that had the classical air of those that are formed at college commencements.—Here a prayer adapted to the occasion, was offered by Rev. Mr. Doggett. The address which followed was a chaste production, pure and accurate in style, refined and elevated in sentiment. But it seemed to the writer of this, that the Orator's ideal of what an instructor and school should be, was an attainable perfection, or at least, that the character in *his* mind, that is to be regarded as a model for a teacher is, in his vocation—

"The faultless monster that the world ne'er saw."

While speaking of the studies which might be introduced in our Common Schools, I was astonished to hear Mr. Emerson assert that much of the time which is now devoted to spelling is little better than wasted, and might be better employed upon the higher branches of learning. I can hardly tell what he meant when he intimated that the annihilation of our spelling books with their long columns of regularly arrayed words, would be gain to the cause of learning. Perhaps some one who understood him better can explain. If the high authority from which this opinion comes should secure it a general adoption among our teachers, I fear that the orthography of the letters of the rising generation, however well they might understand the higher branches, would become a source of mortification to them, and a disgrace to the schools where they are educated. But notwithstanding this criticism, if the address had been delivered with that energy and beauty with which it was written, every hearer would have enjoyed an intellectual feast. We conclude by saying that the tendency of this pleasant literary festival, was to awaken new aspirations for intellectual excellence and for a power to communicate that excellence to others.

The following sketch from the Onondaga Standard, must be received as coming from an admirer of Fourierism:

NORTHAMPTON ASSOCIATION.

MR. EDITOR,—According to my promise, I proceed to give you some account of 'the Northampton Association of Education and Industry.'

This association was organized April 8th, 1842. Its estate consists of about 500 acres of land, 70 of which are covered with wood and timber; six frame dwelling-houses; a brick factory nearly new, four stories high, 120 by 40 feet, with gearing fit for operation, and situated on a durable stream of water; a dye-house, and necessary apparatus; a frame building 30 feet square, adapted to mechanical purposes; a sawmill; a shingle-mill, capable of cutting 10,000 shingles per hour; a planing machine; turning lathes; circular saws, &c.

For this property the members paid less than $30,000. The cost to the original owners was considerably over $100,000, and as the times now are, it is worth double the amount paid for it by the Association. They have also erected a large cocoonery, and are now building another saw-mill.

The soil of the land is generally very good, a considerable portion of it being alluvial. Its location is rural and picturesque in a high degree—about two and a half miles from the beautiful village of Northampton, situated on the Connecticut river.

For the sublime and the beautiful, this portion of country is unrivalled in all New-England. Go in any direction the lover of nature beholds the works of the Great Creator, calculated to enchant his soul, and fill him with devout aspirations. In this vicinity are to be seen Mount Tom and Mount Holyoke—the latter a popular place of resort for the inhabitants, and for visitors and tourists from abroad. Added to the richness of the country, its fertility of soil and beauty of scenery, the air is pure and healthy. There are no marshes to send forth their noxious exhalations, and the surrounding hills protect the inhabitants from the bleak winds of winter. Such is the country in which this Association have located. They, however, need the advantages afforded by a greater facility of communication with other places, and particularly a good market. The river here is not navigable for steamboats, and the only public conveyance is by stage; but a railroad from Northampton to Springfield, about 18 miles, is in contemplation, thus connecting with the great western railroad from Boston to Albany.

The associates number at the present time, about 125. They are based on certain great principles, acknowledging the equal rights of all, 'without distinction of sex, color, or condition, sect of religion,' allowing the largest liberty of opinion and practice, not interfering with the rights of others. The affairs of the Association are managed by two bodies, a Stock Company and an Industrial Community, distinct from each other in their organization and deliberations, though the accounts and records of each are open to the inspection of all the members. The stock of the company is divided into shares of $100 each—the books to be open till the subscriptions amount to $100,000.

A person may be a member of both communities, but a subscription for stock is not necessary in order to membership in the Industrial community.

Originally each member of the Industrial Community was paid for the amount of labor performed, according to a rate of compensation fixed by the Directors of that department, but this year they are trying, rather as an experiment, some modifications of their original plan—such as allowing each member to labor according to their ability, trusting to their sense of right, and compensating all alike. At present, also, all have an equal voice in the management of the Stock and Industrial operations. The only advantage a stockholder has, is, he receives four per cent. on his stock, and after this all share alike in the division of the profits of the Association. Some of these modifications will be finally adopted, but management of the stock operations will probably be restored to the stockholders exclusively. They are somewhat in debt, but this only so far embarrasses their operations as to prevent their providing accommodations for a greater number of members. At present they cannot accommodate but a few of the many applicants for admission, and not as many as they need on the farm.

When the stock actually paid in amounts to $31,200, they are not allowed to buy or sell on credit.

They have on their farm, I should judge, 25 or 30 acres of mulberries, as yet in a very poor state of cultivation. Last year, with the aid of the State bounty, they cleared 60 per cent. by their silk operations. They intend, hereafter, to make this an important branch of their business.

The factory is divided into rooms for the temporary residence of associates; also rooms for schools, meetings, store, library, &c. They have selected a site, and made a draft of a plan of an association domicil, which they expect soon to commence erecting.

This year, they allow each member 80 cents a week for board, fuel, light and rent, and $20 a year for clothing. This seems to be a small sum for those purposes, but the estimate is made from the actual expenditures of last year. Each member is supplied at cost with all things necessary for use or family consumption. If his expenditures exceed the amount allowed him, the balance is charged to him, and deducted from his share of the profits. If they fall short, he is credited with the balance. One member had on a good broadcloth coat that cost him only six dollars. It was made by a tailor belonging to the Community. They have a table in common, at which all may eat if they choose, or each family may have their private table, as best suits their pleasure or convenience.

This Association appears to be going on very successfully, with the same union and harmony observed at West Roxbury. They have facilities for carrying on almost any branch of business, and of extending their territory if necessary, and if their affairs are managed with prudence and economy, they cannot fail of becoming rich.

At present, they teach only their own children, but they contemplate establishing a system of education equal to any in the country, where moral, literary, scientific, agricultural and mechanical instruction may be obtained. They have among them some persons of high literary and scientific attainments, one of whom is Wm. Adam, formerly a Professor in Cambridge University. Though the Professor and his family never performed any manual labor till they came there, when not employed in teaching, they are engaged with the rest in 'working with the hands.'

On Sundays, those who choose attend the churches in the village. Others meet with the children who are assembled at 10 o'clock, A.M., for the purpose of receiving oral instruction from associates or visitors who may be present. In the afternoon they hold a free meeting, in which the older members, and any who may choose to come in, are permitted to participate in the examination of the Scriptures, and in discussing subjects connected with religion or morality. I had the pleasure of being present at one of their meetings, and was much edified and interested. Henry G. Wright and Mrs. Gove were present, and took part in their discussions.

I have seen in some of the papers, statements representing the Northampton associates as being a set of outlaws, and warning all good citizens to have nothing to do with them. I hope no person will heed those vile slanderers. I know, from personal acquaintance, and from the testimony of unbiassed persons, that the leading men in this Association possess as much moral worth, and as great weight of character as any men in Massachusetts, and that they are benevolently laboring to better the condition of their fellow-men. H. JOSLYN.

Cicero, Aug. 16, 1843.

PROGRESS OF PUSEYISM.

A return has just been made of the number of clergymen in England. The number considerably exceeds 13,000, among whom it is supposed there are from 9,000 to 10,000 whose views are more or less deeply tinged with tractarianism. We have reason to believe that the question as to whether or not the principles held by Dr. Pusey and his disciples are in accordance with the rubric and canons of the church, will, in the course of a few mths., be brought before the proper ecclesiastical tribunals. Of course it were unseemly to anticipate what the decision of these tribunals will be, but to thoroughly persuaded are most of the evangelical clergy that the decision will affirm the legality of tractarianism, that many of their numbers are already beginning to prepare for seceding from the establishment. They feel that if Puseyism be once declared to be in consonance with the rubric and the canons, they must either relinquish and leave the church, or sacrifice their principles by remaining within her pale. A very large number have already resolved on embracing the former alternative, and some of them are, we are assured, beginning to look out for places in which to preach when they are thus compelled to leave their churches. Dr. Candlish, one of the leaders of the Scottish secession, referred to this impending disruption of the English establishment, when addressing nearly 3,000 people, in Surrey chapel, on Friday evening. He said, we are about to witness the same scenes in England, on a much larger scale, as those which have so recently occurred in Scotland. It is impossible to form any idea of the number that will, in the supposed contingency, secede from the Church of England; but if all those who have written or spoken against Puseyism, or who hold evangelical opinions, resign their livings rather than sacrifice their principals, the number of seceders cannot be under 2,000. [Observer.

RELIGIOUS WORSHIP.—CHURCH PROPERTY. The following parliamentary return has just been printed, entitled, 'A return of the amount applied by parliament during each year since 1800, in aid of the religious worship of the Church of England, of the Church of Scotland, of the Church of Rome, and of the Protestant Dissenters in England, Scotland, and Ireland respectively, whether by way of augmentation of the income of the ministers of each religious persuasion, or for the erection and endowment of churches and chapels, or for any other purposes connected with the religious instruction of each such section of the population of the united kingdom, with a summary of the whole amount applied during the above period in aid of the religious worship of each of the above classes.' The abstract of sums paid to the established church shows that the total was £5,207,546, which is divided in the following manner:—Church of England, £2,935,646; Church of Scotland, £522,082; Church of Ireland, £1,749,818,—Church of Rome.—The sum total paid to the Church of Rome is set forth at £365,607. 1s. 2d., comprised in the following two items:—Augmentation of incomes (including Maynooth College), £362,893. 8s. 1d.: erection and repairs of chapels, £2,113. 13s. 1d. Protestant Dissenters.—The total sum is £1,019,647. 13s. 11d. in England and Ireland. The recapitulation shows the following three sums:—Established Church, £5,207,546; Church of Rome, £365,607; and Protestant Dissenters, £1,019,-647. The sums were advanced from 1800 to 1842.

THE ESTABLISHED CHURCH IN IRELAND.—The following is an extract from the probate of wills, as presented in the House of Commons, by Mr Grattan, July 12, 1832:—

Fowler, Archbishop of Dublin, left	£150,000
Beresford, Archbishop of Tuam, left	250,000
Agar, Archbishop of Cashel, left	400,000
Stopford, Bishop of Cork, left	25,000
Percy, Bishop of Drome, left	40,000
Cleaver, Bishop of Ferns, left	50,000
Bernard, Bishop of Limerick, left	60,000
Porter, of Clogher, left	250,000
Hawkins, of Raphoe, left	250,000
Knox, of Kilaloe, left	100,000
Total	£1,575,000

Besides maintaining their wives and families during life.

The report of the commissioners state that in Ireland there are 151 parishes having no member of the Church of England, and 860 parishes having less than 77 protestants.

Parliamentary grants since the union in 1800:

For building protestant churches	£525,277
For building glebe houses there	336,881
For protestant charity schools	1,105,869
For church society to discontinue vice	101,999
For Kildare Place society	170,508
Total	£2,310,626

[Nonconformist.

FRANKFORT, August 17. According to a circular which is now published, the new sect of the Jews formed at Frankfort has agreed to the following points:—"We recognize in Mosaism the possibility of an unbounded progressive improvement. The collection called the 'Talmud' and all Rabbinical writings and assumptions founded on it, have no binding power for us, either dogmatically or practically. A Messiah, who shall conduct the Israelites back to this land, Palestine, is neither expected or wished for by us; we recognize as our native land that alone to which we belong by birth and civil relations." The members of the Reform Association are to sign the declaration which expresses those principles. The Universal Gazette of Judaism declares energetically against these proceedings, and so does an article in the Orient. [Chronicle.

MORMONITES. A couple of disciples of the notorious Smith, the founder of a sect in America calling themselves Latter-day Saints, and whose outrages on decency and common sense have created some sensation in that country, have lately favored Wakefield with their presence. They have held forth from a lamp-post opposite the Corn-Exchange, and have once or twice promised their hearers a treat, by way of a little miracle working, but have not yet gratified them. On Wednesday evening last they were again at their 'post,' and at the conclusion of his address one of them made an appeal to the good feelings of his audience for a bed for himself and companion, but not a drop of the 'milk of human kindness' was there, and consequently they had to 'depart in peace,' to their own homes. [Doncaster Chronicle.

PRODUCTIVE FARMING, or Familiar digest of the recent discoveries of Liebig, Johnson, Davy and other celebrated writers on Vegetable Chemistry, showing how the results of tillage may be greatly augmented, by Joseph A. Smith; The Attache or Sam Slick in England; Murray's Encyclopedia of Geography, part 12—just received by W. CROSBY & CO., 118 Washington st. a12

ANOTHER SUPPLY of Mrs Ellis's Wives, Women and Daughters of England, the best edition at only fifty cents for the three works W. CROSBY & CO. 118 Washington st. a19

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

SCHOOL FOR YOUNG LADIES. The Fall Term of the Subscriber's School for Young Ladies will commence on September 4th, in convenient and pleasant Rooms, at the Warren Street Chapel.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Bookkeeping, etc.

Instruction is also given in the French, German and Latin Languages; and if desired, in Needlework, Drawing and Music, by instructors well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of science. The School is well furnished with Philosophical Apparatus, and a large and excellent Library.

Applications for admission can be made until September 4, at No. 60 Pleasant st.

TUITION.—Pupils 12 years of age and over, $12,50 per term; under twelve, $10,00.

Instruction on Piano Forte, by Mr E. L. White, $12,00 per term; instruction in Drawing, by Miss D. Smith, $3,00 per term.

WILLIAM P. JARVIS.

References—Hon. Josiah Quincy, President Harvard University; Hon. William Minot; Rev. John Pierpont; Rev. Mellish I. Motte; Rev. Hubbard Winslow; Rev. Charles F. Barnard; Rev. Robert C. Waterston; Dr. George C. Shattuck; Jonathan Ellis; Edmund Jackson; George Savage; Gideon F. Thayer, Esq.
july 29

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.
s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. 'A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'
THOMAS E. PRESSEY
Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.
SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport.
CHARLES WHIPPLE.
Sold also by Henry Whipple, Salem. a19

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

FOR $1,50 A REAM—Ames' Ruled Letter Paper, a superior article. Also, a superfine article of Letter Paper for $2 a ream—may be had at WM. CROSBY & CO'S., 118 Washington st. s16

GAITER SHOES, only $1, for the best quality o Ladies Gaiter Shoes, of different styles, at BELL'S, 155 Washington st., opposite the old South Church. a5

RUBBERS—600 pairs of Ladies, Gents, Misses and Children's Rubbers just received and for sale at T. H. BELL'S, 155 Washington st., opposite the old South Church. s30

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

JOHN S. BODEN,
SAIL MAKER,
Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

KOLLAR ON INSECTS. A treatise on insects injurious to gardeners, foresters and farmers, by Vincent Kollar, translated from the German by S. M. Loudon, from London. For sale by WM. CROSBY & CO., 118 Washington st. a12

PERCIVAL'S POEMS. Dreams of a Day and other Poems, by James G. Percival, a new edition just published—for sale by W. CROSBY & CO., 118 Washington st. s9

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is Universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge (Boston, Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.; Portsmouth, Walpole, N.H.; Portland, Hallowell, Augusta, Bangor, Castine, Me.; Hartford, Conn.; Syracuse, Rochester, N. Y.; Providence, Newport, R. I.; Brattleboro' Vt.; Savannah, Geo.; Mobile, Al.; Alton, Ill.; St. Louis, Mo.; Louisville, Ky.; and Many other societies in New England and the Southern and Western States.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano-Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $300 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solici their patronage.
Boston, Feb. 3, 1843. T GILBERT & CO

BOSTON ORTHOPEDIC INSTITUTION for the TREATMENT of diseases of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical; not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, M. D., Surgeon, office 65 Belknap street.
J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and